THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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From "A Poet's Portfolio," a new work by Montgomery.

Reminiscence.

REMEMBRANCE of the dead revives
The slain of time, at will.
Those who were lovely in their lives,
In death are lovelier still.

Unburden'd with infirmity,
Unplagued like mortal men,
Oh! with what pure delight we see
The heart's old friends again!

Not as they sunk into the tomb,
With sickness-wasted powers,
But in the beauty and the bloom
Of their best days, and ours.

The troubles of departed years
Bring joys unknown before;
And soul-refreshing are the tears
O'er wounds that bleed no more.

Lightnings may blast, but thunder-showers
Earth's ravaged face renew,
With nectar fill the cups of flowers,
And hang the thorns with dew.

Remembrance of the dead is sweet;
Yet how imperfect this,
Unless past, present, future, meet,—
A threefold cord of bliss!

Companions of our youth, our age,
With whom through life we walk'd,
And, in our house of pilgrimage,
Of home beyond it talk'd.

Grief on their urn may fix her eyes,—
They spring not from the ground;
Love may invoke them from the skies,—
There is no voice nor sound.

Fond mem'ry marks them as they *were*,
Stars in our horoscope;
But soon to see them as they *are*,—
That is our dearest hope.

Not through the darkness of the night,
To waking thoughts reveal'd,
But in the uncreated light
Of Deity reveal'd.

They cannot come to us, but *we*
Ere long to them may go;—
That glimpse of immortality
Is heaven begun below.

THE CHURCHMAN.

Bishop Griswold's Discourse at the Ordination of Rev. James C. Richmond.

ON THE APOSTOLIC OFFICE.

And JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST; teaching them to observe all things, whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world. Amen. —*Matt.* xxviii. 18-20.

THESE three verses, which conclude St. Matthew's gospel, are his record of the last ordination of CHRIST's Apostles: that full commission to preach and baptize, and govern his Church, which he gave them immediately before his ascension. The subject to which this text will naturally direct our attention, is this ministerial office: what power CHRIST gave his ministers, and what are their duties. I purpose, so far as I can do it in one discourse, to show you what the Scriptures teach of the apostolic office, and what it now is.

It appears from the Evangelists that our Saviour CHRIST, soon after the commencement of his public ministry, elected twelve persons, whom he named apostles, and he commissioned them, at different times, to preach his Gospel and minister the ordinances of his Church.

From the Evangelists Mark and Luke, it appears to me that they were commissioned at three different times, each subsequent ordination investing them with additional power. Their first ordination is mentioned by St. Mark in his 3d chapter: and by St. Luke in his 6th chapter. At this first ordination, we are told that CHRIST chose twelve disciples, named them apostles, and *ordained them* to "be with him, and that he might send them forth to preach, and to have power to heal sicknesses and to cast out devils."

Their second ordination is recorded in the 6th chapter of Mark, and the 9th chapter of Luke: where we are told that at a subsequent period, "*he gave them power and authority* over all devils," and "over unclean spirits," and "to cure diseases; and he *sent them to preach the kingdom of* GOD, and to heal the sick;" and he gave them, at this second ordination, instructions how to execute their ministry.

It is evident that some considerable time elapsed between the first and second ordination, during which CHRIST wrought several miracles, and spake a number of parables, and gave his disciples much instruction. Surely these words, "He called unto him the twelve; he gave them power and authority over devils, and to cure diseases, and over unclean spirits; and he sent them to preach the kingdom of GOD, and to heal the sick," and the directions he gave them how they should conduct themselves, and exercise their ministry, imply and express authority and power actually given them at the time.

Of the third ordination of the Apostles, we read in the latter part of Matthew, Mark and John; then he commissioned them to exercise the highest ecclesiastical authority.

Soon after the second ordination of the twelve, "the LORD appointed other seventy also, and sent them" forth to teach. Thus it appears that during CHRIST's ministry, there were three different orders or grades of preachers. First, himself, acting as the high priest or bishop, in his own person, and governing the Church: secondly, the twelve: and thirdly, the other seventy.

The law given by Moses was a shadow of good things to come; it in all things typified the Gospel state, and is called "a school-master to bring men to CHRIST." And accordingly, it had the three orders of the ministry—the High Priest, the Priests and the Levites—with different and distinct powers and duties.

These facts prepare us to expect that the like number of grades in the ministerial office would be continued in the Church after CHRIST had ascended into heaven. And this expectation is very much confirmed by two other facts, which from the Scriptures are evident. First, that CHRIST, immediately before he left the earth, advanced his Apostles to that rank in his Church which he was leaving. "As (he says) my Father hath sent me, even so send I you." And the Apostles so understood their commission; they claimed to be ambassadors for CHRIST, as though GOD besought men by them; they prayed men in CHRIST's stead. The other fact is, that not long after, ministers of a new order were ordained by the Apostles, called deacons.

In our text, CHRIST begins by saying, "All power is given unto me, in heaven and in earth," showing that he had authority to ordain them to any ministry. And then, as St. John tells us, he mentions the ministry, which he actually did give them; such as *the Father had given him:* he appoints them to the office which he was leaving. CHRIST glorified not himself to be made a high priest, but had, like Aaron, his type under the law, a regular call to the office; nor did the Apostles take the honor to themselves: they were sent by CHRIST, as he was by the Father.

By comparing the Evangelists, we learn what were some of the powers committed unto them. First, to exercise discipline and govern the Church: "Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained." This is sometimes called *the power of the keys;* authority to admit members into the Church, and to exclude from it such as they should judge to be unworthy. They were also commissioned to go into all the world, and preach the Gospel to every creature of all nations, baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST: and teaching them to observe all things whatsoever CHRIST had commanded them, promising salvation to those who should believe and be baptized. He also promised to be with them even to the end of the world, evidently meaning them and their successors in the same office.

Other powers, though not particularly expressed, are also implied. They were sent by CHRIST, as the Father had sent him, and of course to minister in the Church as he had ministered; and to appoint such ordinances as the new dispensation might render expedient; such as ordaining to the ministry, administering the Lord's Supper, laying on of hands in confirmation, and appointing the order of deacons.

Our LORD added: "These signs shall follow them that believe; in my name they shall cast out devils; they shall speak with tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." These words show that the working of miracles was not peculiar to the Apostles, nor to the ministers of CHRIST; those who believed through their ministry, it was thus promised, should do those wonders. Miracles were common in the apostolic age, but were not peculiar to the apostolic office. The seventy wrought miracles: so did the deacons. CHRIST did not promise that the working of miracles should continue to the end of the world, but that he would always be with the office; that while the world endured there should be continued an uninterrupted succession of such officers in his Church, endued with these ecclesiastical powers, and commissioned to transact with mankind the momentous concerns of their eternal salvation. The name of apostle was not long continued. Besides the first twelve, we read only of Matthias, Barnabas, Paul, Epaphroditus, and a few others, who in the New Testament are called apostles. After their death, their successors in office, in honor of the first Apostles, modestly, by general consent, assumed the name of bishops.

This circumstance has led some to suppose that the apostolic office ceased with those who first bore the name. To decide this, you have only to consider what was their office. Working miracles was not their office; for others, even laymen, did that. Itinerant preaching, or travelling from place to place, was not peculiar to their office. This was *the work of an evangelist* then, and of missionaries now. Philip the deacon did it. Titus was commissioned to travel through Crete, and *to ordain elders in every city.* We have already seen to what office the Apostles were ordained. It was to preach, to baptize, to lay on hands, and to govern the Church. And surely these have not ceased. Whether they journeyed, like Barnabas and Paul, or were stationed, as James was, at one place, their power and office were the same.

No one thing has caused so much dispute on the orders of the Christian ministry, as the promiscuous use of the names given them in the New Testament. What we teach and firmly believe is, that in the Apostles' days, (as has been the fact ever since) there were three different orders; but we do not say, or suppose, that they were distinguished exactly by the same names then as they now are. The words bishop, elder and deacon, which we now appropriate severally to three different grades, were then sometimes used *for all the orders.* The Apostles were called elders, and also deacons. The elders, presbyters or priests, which are all words of the same meaning, were then also styled bishops, a name which signifies overseers, because they had the oversight of congregations or parishes. But ever since the Apostles' days, none but those who have the general oversight of all the churches in a city, or state, or province, with power to ordain, are called bishops. The office, or power exercised, is what we regard: the name is of less concern. You must look to their acts, to their exercise of their ministry, if you would ascertain their grade of office. Titus, who is not called an apostle, and Timothy, (*Note* 1,) had the Episcopal or apostolic authority: they had the same authority as those whom we now call bishops; authority to ordain, to govern the churches, and to set things in order. Thus St. Paul writes to Titus, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city." In Crete there were a hundred cities, and Titus was stationed there for this purpose, to ordain ministers and regulate the churches in all of them. This is precisely the authority which bishops now have. In Ephesus and parts adjacent, there were many elders, whom Paul called together and addressed, as we read in the 20th chapter of the Acts. And he left Timothy there, with what we now call Episcopal authority. He gave him much instruction how he should regulate various matters, and cautioned him not to lay hands suddenly on any one. He is particular in telling Timothy what should be the qualifications of those whom he ordained bishops, and then what should be the qualifications of deacons: thus clearly showing that bishops and deacons were two distinct orders. Those he calls bishops in the epistle to Timothy, in that to Titus he calls elders; they were, as we have seen, the same order.

Perhaps some may wish to be informed, why, if there were three orders of ministers, was not Timothy to ordain all the three? Why does St. Paul only mention two? I answer, for a very good reason, and very obvious. One of the first, or highest order, was not ordained by a single person; several holding the apostolic office united in giving such orders. Timothy himself had been so ordained, as we shall presently see; and in all ages of the Church, the same has been the general usage. Several bishops unite in ordaining a bishop. Among us, there must be at least three bishops to ordain one to the same office, while a single bishop may, as Timothy and Titus did, ordain elders and deacons. Thus, as we pursue the subject, you will see more and more that we strictly conform to apostolic usage.

St. Paul's epistle to the Philippians, is addressed "to all the saints in CHRIST JESUS which are at Philippi, with the bishops and deacons. It has often, and very much been urged, as a proof that there were but two orders of ministers in Philippi at that time, that only two are here mentioned. I have often wondered that an argument so very weak and inconclusive should ever have been urged or suggested at all. For supposing there were at that time, in that one place, but two grades of ministers, is this any proof that there were but two in the Church? Was not Paul himself, who wrote the epistle, of a higher grade? We must, in reason, suppose that several years elapsed before those we now call bishops, such as Titus and Timothy, were placed over all the churches which the Apostles planted. For more than fifty years after a number of Episcopal churches were established in this country, they had in them but one order of ministers. The British government, through fear of offending those called dissenters, would not allow us to have a bishop here. Our candidates, who crossed the Atlantic for Orders, were ordained both deacons and elders, or priests, before they returned. Now suppose that some one, five hundred years hence, should from this fact pretend to prove that Episcopalians of this country, in the eighteenth century, did not consider more than one order of ministers necessary; would not such reasoning be very fallacious? Not more so, however, than this from Paul's addressing only bishops and deacons at Philippi. The Apostles at first had all the churches under their care, and they placed in them, no doubt, one, or two, or three of the grades of ministers, according as they had need and as circumstances would admit. The travelling Apostles had the more immediate care of the churches, till they could find suitable persons for such Episcopal charge. Such might be the case of the church at Philippi, when Paul wrote the epistle: and if such was the fact, it does not in the least degree militate against the Episcopal regimen.

But it is by no means clear and certain that St. Paul, in this epistle, speaks only of two orders in the church at Philippi; to me it is evident that he speaks of three. It is affirmed by some early writers, that Epaphroditus was the apostle or ruling bishop at Philippi, and that at the time of writing this epistle, he was with Paul. And this, the epistle itself confirms. You may see in the latter part of the fourth chapter, that several times the Philippians had sent presents to Paul, which, with much thankfulness, he acknowledges. It appears that they made a liberal collection for the Apostle, and sent it by their chief minister. "I have all," says St. Paul, "and abound;—I am full, having received of Epaphroditus the things which were sent from you: an odor of a sweet smell; a sacrifice acceptable, well pleasing to GOD." It was customary then to send such charitable collections by an apostle or presiding bishop. That this messenger was of that grade, we have in the second chapter direct proof;—"I supposed it necessary," says the Apostle, "to send to you Epaphroditus, my *brother* and *companion in labor*, and fellow soldier, but *your apostle*." So it is in the Greek. In our English Testament it is rendered "messenger," but it ought to be apostle, according to the Scriptural use of the word. And, therefore, with much fitness St. Paul acknowledges him as his *brother*, his *companion in labor, and fellow soldier*, evidently implying that he was a minister of CHRIST of the same grade as himself; a *messenger* sent from GOD. And what still further confirms this, in the last chapter the Apostle apostrophizes him in these words—"I entreat THEE also, true yoke-fellow, help those women who labored with me in the Gospel." Now, had there not been one in that church eminently distinguished above the bishops and deacons by some dignity or office, there could have been no propriety in this apostrophe, nor could the church have known who was meant. The epistle was not directed to Epaphroditus, because he was the person who carried it, as we read in the postscript; yet as he would be present when the epistle was opened, it was natural, and very fitting, that the Apostle should address him in this affectionate manner, as his true yoke-fellow, his companion in labor, and fellow-soldier, in a sense in which the elders and deacons were not so. It is therefore much more than probable—to me it is very evident—that Epaphroditus had apostolic authority, and that there were at that time the three orders of ministers at Philippi.

(*To be continued.*)

COMMUNICATIONS.

For the Churchman.

THEOLOGY OF THE ROMISH CHURCH. NO. X.

AGNUS DEI.

WE had intended to give some extracts from the Popish books with regard to the *Agnus Dei*, merely as specimens of that thorough corruption, which in the Romish Church extends even to the most minute rite and ceremony. But while engaged in this work, we fortunately obtained an article on this subject, written by a distinguished layman of our Church, and originally published in the 'Washington Theological Repertory, February, 1827.' As that periodical has had but a limited circulation, and the article has probably been seen by but few, if any, of our readers, we will copy it entire.

'For various reasons we might expect to find the Roman Catholic Church in this country more free from error and superstition than in any other part of Christendom; yet the following document will probably cause no little surprise to those who have imbibed the idea that Popery has itself undergone a reformation, and that enlightened Catholics, especially in this enlightened land, disown the frauds and impositions of past ages.

'I some time since met with a book bearing the following title, viz. "The Pious Guide to Prayer and Devotion: containing various Practices of Piety, calculated to answer the demands of the devout members of the Roman Catholic Church. Second edition. *Permissus Superiorum.* New-York: published by Bernard Dornim, 136 Pearl-street. 1808."

'The estimation in which this book is held by American Catholics is evinced by the following subscriptions among others, viz.

Rev. A. Kohlman, Rector of St. Peter's Church, New-York, . . .	50 copies.
Rt. Rev. Bishop Carroll, Baltimore, .	100
Rev. R. Mollyneux, President of Georgetown College, ...	100
Rt. Rev. Bishop Neal, Georgetown, .	100
Rev. Notley Young, Washington City, .	100

'From this book the following is extracted *verbatim:*

"OF AGNUS DEI'S.

'"An *Agnus Dei*, so called from the image of the Lamb of GOD impressed on the face of it, is made of virgin wax, balsam and chrism, blessed according to the form prescribed in the Roman ritual. The spiritual efficacy of it is gathered from the prayers that the Church makes use of, in the blessing it, which is to preserve *him who carries* an Agnus Dei, or *any particle of it*, about him, from the attempts of his spiritual or *temporal* enemies—from the dangers of fire—of water—of storms and tempests—of thunder and lightning—and from *sudden and unprovided death.* It puts the devils to flight—succors women in childbed—*takes away the stains of past sins, and furnishes us with new grace for the future*, that we may be preserved from all adversities and perils, both in life and death, through the cross and mercy of the Lamb who redeemed and washed us in his blood. The Pope consecrates the *Agnus Dei's*, the first year of his pontificate, and then every seventh, or Saturday before Low Sunday, with many fine ceremonies and devout prayers." (p. 277.)

'I will make no comment on this extract, except that which is afforded by the following passage from Park's Travels in Africa, page 52.

'"The SAPHIES are prayers, or rather sentences from the Koran, which the Mohammedan priests write on scraps of paper, and *sell to the simple natives*, who consider them to possess very extraordinary virtues. Some of the negroes wear them to guard themselves against the bites of snakes or alligators: and on this occasion the saphie is commonly enclosed in a snake's or alligator's skin, and tied round the ankle. Others have recourse to them in time of war to protect their persons against hostile weapons: but the common use to which these amulets are applied is to prevent or cure bodily diseases, to preserve from hunger and thirst, and generally to conciliate the favor of superior powers, under all the circumstances and occurrences of life."'

Thus far the article from which we copy. We confess that we cannot, without a feeling of indignation, read of such vile impositions, (which had been disgraceful even in the dark ages,) being imported into this country, and *in the nineteenth century* recommended to the citizens of these United States by Roman Catholic prelates. The custom of consecrating this wax they pretend to derive from an old custom of the Church, by which 'part of the paschal taper, consecrated on Holy Thursday, was distributed among the people, to perfume their houses, fields, &c., in order to drive away devils, and to preserve them from storms and tempests.'

The object of this is sufficiently evident. It is to fleece the ignorant and the credulous of their money. The market is always kept supplied by the pope consecrating a fresh quantity every seven years. These are 'distributed by the master of the wardrobe, and received by the cardinals and other prelates, with great reverence, in their caps and mitres.' They are shipped off to every country of the world in which the Romish priests have been able to establish themselves, and wherever superstition and ignorance exist, (as they always must where Popery prevails,) there they find a ready sale. We should suppose that if there was any place in which so bare-faced a superstition would be likely to be immediately discountenanced, it would be in this country, which boasts so much of the intelligence of its people; and yet we find that even here Romish bishops and priests can recommend the *Agnus Dei* to their followers. In England, it was once so flagrant an abuse that a statute was passed, forbidding the *Agnus Dei* to be brought into that country, under the pain of incurring a *præmunire.* (12 Eliz. cap. 2.*)

For the efficacy of these amulets, we have the abundant testimony of the priests, but unfortunately we have no other evidence; and as they are the only gainers by the traffic, we cannot help feeling a little incredulous about receiving their accounts. While reading the pompous statements by which they publish the virtues of this wax, for the edification of the faithful, we are involuntarily reminded of one of Gibbon's searching witticisms, when, after relating something *rather incredible*, he adds, 'Abu Rafe is the witness,—*but who will be the witness for Abu Rafe?*'

It is a singular fact that the object of so many of the corruptions of the Romish Church is—to put money into the pockets of the priests. They proclaim most loudly the virtue of indulgences, because they are the ones who alone can sell them. Absolution by the power of the priests is defended, because they find that it is a fruitful source of revenue. Secret confession is insisted on, because it places the key of power and of wealth within their hands. Purgatory is upheld, because they must be paid for reciting masses to free souls from its torments. And thus we might go on, and pass through the greater part of the catalogue of Romish abuses.† But we refer our readers to the 'Tax Book of the Roman Chancery,' a work which has been frequently published, and in which they will find all the mysteries of this trade plainly disclosed. 'Freely ye have received, freely give,' was a precept which might do well enough for St. Peter, who was only a fisherman of Galilee, but the spiritual monarch, who calls himself the 'successor of St. Peter,' acts on a different principle.‡

How often, in unfolding these corruptions of Popery, have we thought of that emphatic declaration of Chillingworth—'The Bible alone is the religion of Protestants!' How often have we rejoiced that to us there is given an unfailing oracle, 'Whereunto we do well that we take heed, as unto a light that shineth in a dark place!' Guided by this, we may walk securely amid the dangers which surround us.

But how melancholy is the sight of men, who, accustomed on all other subjects to judge keenly and rationally, in that of religion alone will surrender up their reason to others, instead of inquiring for themselves what GOD has said! Take up the instructions given with regard to the *Agnus Dei*, and bring them to the light of revelation, and who could endure them for a moment? And yet the Church which patronizes such degrading and irrational superstition is looked up to with reverence by thousands, and regarded as *infallible* in her decisions. When we look, therefore, at her votaries, groping on their way in darkness, we may well echo that sentiment of the Moravian poet,—

'Is there no guide to show the path?
The Bible! He alone who hath
The Bible, need not stray.'

New-York, June, 1835. GROSTETE.

* We have met with the following list of references, which we give for the benefit of those who wish to investigate this subject. See, concerning the origin of *Agnus Dei's*, Jour. des Scav. tom. xxxi. p. 252; Mem. de Trev. ann. 1722, p. 2010. Their virtues, Act. Erud. Lips. Supp. tom. iv. p. 224. Their mystic meanings, Du Pin. Bibl. Eccles. tom. xviii. p. 68. The order of consecrating them, Magri. Notiz. de Vocab. Eccles. in voc.

† There is no place in which this fact strikes an observer more forcibly than in the City of Rome. There, in the strong hold of its power, Popery has somewhat cast aside the mask which it is compelled to wear in these Protestant countries. Hear the testimony of an intelligent traveller in that city,—

'Plenary indulgence and remission of sins are offered here on very easy terms. I was at first rather startled with the prodigal manner in which that full pardon of all transgressions, which the Gospel promises only as the reward of sincere repentance and amendment, was bestowed at Rome, in consideration of repeating certain prayers before the shrine of certain saints, or *paying a certain sum of money to certain priests.*'

'I was surprised to find scarcely a church in Rome that did not hold up at the door the tempting inscription of "*Indulgenzia Plenaria.*" "*Plenary Indulgence.*"' 'It is amazing what a vast quantity of treasure may be amassed in the other world with very little industry in this, by those who are avaricious of this spiritual wealth, into which, indeed, the dross or riches of this world may be converted with the happiest facility imaginable.'

'It is in vain to attempt to particularize, for the greater part of the principal churches in Rome and the neighborhood, are spiritual shops for the sale of the same commodity.'—*Rome in the Nineteenth Century*, vol. ii. p. 267-270.

‡ The Rev. C. Maturin thus draws the contrast between profession and practice, in describing the popes—'Those triple-crowned chieftains of the West, who hide their shorn heads under a diadem—who pretending to humility, trample on power—whose title is *servant of servants*, and whose claim and recognizance is, *lord of lords.*'

For the Churchman.

"POPERY AS IT IS."

MR. EDITOR,—A series of admirable articles, exhibiting to your readers "*Popery as it is*," has recently appeared in your paper from the pen of "Grostete." That writer has skilfully arranged the *materials*, which he has obtained from *the best workmen employed by Popery.* If the edifice thus fitly framed together does not appear seemly in the eyes of Papists, they have only to blame their own and their choicest laborers. "Grostete," with unusual candor and research, has referred us only or chiefly to their very best and most cherished authorities, and his pieces have, therefore, furnished us what may be properly termed "the beauties of Popery." I trust he has not yet finished his labors. They are admirably adapted to subserve the cause of truth, while they can give no offence to any. The Papist cannot complain of them, since they only tend to diffuse more widely the principles he deems most sacred and worthy of all acceptation: and the Protestant surely must rejoice in them, since they furnish him a fair and unveiled view of those principles. Let "Grostete," then, continue his labors as time and opportunity may permit, and be assured that in so doing he will greatly benefit the sincere inquirer after truth. He has hitherto confined his remarks to the principles or doctrines of Popery. I hope he will soon take up his pen to delineate its *practice*, to show its actual and *legitimate* effects, wherever it has had a fair opportunity of developing itself. This would form an appropriate practical conclusion to his present labors, and would tend, I am satisfied, to convince any unprejudiced mind that "Popery as it is" is utterly inconsistent with religious and civil liberty; that it is opposed to the moral and intellectual improvement of our race, and that it is in effect subversive of the great Scripture doctrines of "repentance toward GOD, and faith in our Lord JESUS CHRIST!"

The following communication, if you can admit it into this or your next number, will serve to elucidate and confirm these remarks. It is an account of "Popery as it is," in an island where it has despotic sway. It is a portion of a letter from a young gentleman of the highest respectability, formerly of this city, to his sister. I give it *precisely* as it came from his pen, because it will be seen to be a playful but accurate account of the religious services of the island, written only for the eye of a sister, and of his immediate friends, and without the least sectarian bias or prejudice. X. S. A.

"—— *de Cuba*, 20*th April*, 1835.

* * * "This is Easter Monday. Since Palm Sunday almost every day has been one of religious festival, but very different from what they are at home. In the first place, the churches are different; they have no pews, and besides the principal altar, there are five or six others on each side. In the cathedral the main altar is placed in the nave, around which is a gallery. The nave itself being forty or fifty deep, contains a great many persons, and on these great occasions it is nearly filled with priests and assistants. The middle aisle is occupied by ladies, each having her little chair and rug. They range themselves in lines, and being all very well dressed, and many of them very pretty, you may suppose the sight not at all disagreeable. As E—— says, they have pretty feet, and they take care occasionally to expose them to view. They have all a sort of veil or shawl, which, without concealing the face, merely rests on the head, and falls over the shoulders, forming a sort of pelerine. So that it is neither veil, shawl, nor pelerine, but what they call a *manilla.* It is this part of their dress which contributes most to render the sight pleasing, as it has a very pretty effect when all are kneeling. Add to this, that they all carry that indispensable article, the fan, (a substitute probably for a book, as I do not observe any of the latter,) which keeps them constantly employed. You will, perhaps, think that I am not very attentive to service. The fact is, that there is nothing else to attract attention but the ladies and the *ceremonies.* The music is miserable, and the congregation appears assembled for no other purpose but that of looking round and conversing low.

The altars are very high, and richly ornamented with figures of the Virgin, and of saints and angels. That of San Francisco has eight or ten figures, mostly as large as life. I should think the altar at least 25 feet high.

But, to begin with Palm Sunday. After the blessing of the palm, of which there was a great quantity, there was a general squabbling among the little negroes and mulattoes. Then a procession was formed, composed, first, of priests in great number, and then of military and citizens, which moved around the church inside and out. On this occasion there was a short discourse, but otherwise a sermon is a rare thing. On Thursday evening the churches were all decorated, having in the centre an image of CHRIST in the sepulchre, guarded by two soldiers with arms reversed. Whether these soldiers were to maintain good order or to represent the guards I know not. The fact is no one could give me any information on the subject; but all appeared to run about from church to church merely for amusement. The streets were full of ladies passing and repassing; they would just step in one church, look at the altar and sepulchre, all the while laughing and joking and praying alternately, and so it continued till 11 o'clock. On Good Friday there was a large procession which moved through the principal streets, and entered three or four churches on its way. This procession was formed, first of the military, then the clergy bearing a sepulchre; at some distance from this came a large image of the Virgin, brilliantly illuminated, preceded and followed by citizens each bearing a lighted candle. This lasted till eight o'clock, when all repaired to the square, where we had music. (This music is good, being that of the regiment.) On Saturday morning there were effigies of Judas hung up in almost every street. In four squares I saw eight or ten. They were suspended by a rope from one side of the street to the other, so that they hung in the middle. The bells striking ten gave the signal of destruction, when all the ragamuffins turned out with guns and pistols, and having shot the effigies to their hearts' content, they then burnt them up. My pistols were out on the occasion, and I blazed away for ten or fifteen minutes quite merrily.

During the whole day there was a constant discharge of small arms in the street, and of artillery from the shipping. Yesterday was also a great festival, and so is today, but I have not had the curiosity to go and see any more of it. I did not tell you that on Friday many of the ladies were dressed in mourning. They were ranged in lines along the street, through which the procession moved; and during the progress of the images every one kneeled as they approached.

From Thursday to Saturday the shipping in port had the colors at half mast, and their yards crossed; the military carried their arms reversed. These are the usual honors rendered to the dead. * * * * Withal, I believe that there is little or no religion here! * * * * I did not tell you that there was another procession yesterday morning.* It began at four o'clock by candle-light, and was still larger than that of Friday, and a greater number of images was borne through the streets. And to-night a grand ball to give the finish." * *

* Easter Sunday.

For the Churchman.

THE CLAIMS OF FOREIGN MISSIONS.

"The field is the world."

(Continued from page 890.)

THE following just and striking view of the obligations of the Church to the world is borrowed, with a few alterations, from a highly respectable source.*

"Let us imagine that, instead of the world, a single country had been pointed out by our LORD as the field of action; and since we are most familiar with our own land, let us suppose that the particular country specified was the United States of America; and that instead of the command to 'go forth into all the world and preach the Gospel to every creature,' the order had been to go throughout all the States of this republic, and preach the Gospel to every inhabitant. Representing the population of the world by that of the States, the population of the State of New-York might be taken as a sufficiently accurate representation of the population of our own land. In order, then, to have a just picture of the present state of the world, only conceive that all who had received the above commission somehow or other had contrived to gather themselves together within the limits of this single State. Imagine to yourselves all the other divisions of the United States immersed in heathen darkness, and that by those Christians who had so unaccountably happened to settle down together in one little spot no effort was made to evangelize the rest of the land, except by collecting a little money, and sending forth two or three itinerants to walk single-handed through the length and breadth of the country.

"Were we to ask, what, in this case, you would imagine to be the duty of the ministers who had clustered within the limits of this State, when their commission as a body included all the States in the republic, you would at once reply that they ought to spread themselves over the face of the country, till every corner of the field shared equally in the benefit of their ministration. Transfer the question, then, to the state of the world. If you grant, as you must, that the representation is sufficiently correct, the deductions made from it are every whit as conclusive as if our minds could so expand as to do away with the necessity of the representation, and could gather their conclusions from the consideration of the objects themselves, about which we reason."

Some will reply, We have seen the dark and hopeless condition of the Heathen; we have felt for their misery; we have remembered them in our prayers. We rejoice in the noble efforts made for their relief; we rejoice that the Church begins to feel for them. There is certainly a solemn obligation upon us to do something for the missionary work abroad. Still to us the claims of our country appear paramount, and forbid us doing any thing at present in its favor. Such is her actual destitution, that it scarcely seems to us to be a question, but that we would be doing our duty in devoting ourselves and all our efforts to her spiritual welfare. There are, it is true, millions of Heathen abroad; but are there not thousands at home, in the outposts of our own land--nay, "under our very windows"—whose condition is as deplorable as that of any on the face of the whole earth? The far and almost boundless West—the rich Valley of the Mississippi —the region of the giant lakes of the North—the prairies and mountains and deserts of the South—are yet but feebly illuminated, if at all, with the light of the Gospel, and are stretching out their arms for aid. We cannot feel it to be our duty to leave them in this condition for any foreign field. We have Heathen enough at home.

Such is the plausible but dangerous reasoning of many, and it is not strange that they rely with such confidence upon the conclusions to which they have arrived. The deprivations and danger of the savage and unconverted at home have been too much magnified and dwelt upon, while those of the Heathen have been softened down with the pencil of a charity which is not the charity of the Gospel. Compare their different states together, and where in this country shall we be able to trace those dark and appalling features of depravity and crime that blend into one giant shadow over the whole pagan world? The sound of the Gospel has been heard in our land for years. The light of truth from the first scattered colonies on the Atlantic, has radiated far and wide, and now shines with a greater or less degree of splendor, even to the Rocky Mountains. Every where, almost, between our distant boundaries, the blessings of religion, of civilization, and science are diffused, and though in the extreme North and South, and the "far West," there seem to be but a few scattered pillars standing amid the moral waste around, yet on those pillars the name of GOD has been inscribed, and the cross of CHRIST erected. The gathering in of souls has commenced, and is daily waxing greater. Many of those whose claims are thus exclusively held up have heard the voice of mercy again and again, seeking to win them to CHRIST, and if they still remain unconverted, it is because they slight and disregard it. And those who have not yet heard the Gospel must ere long be brought within the sphere of its influence.

Admit the whole that is contended for. Grant that the destitution at home is as great as that abroad. Grant even that the number of perishing souls in this country is equal to that in pagan lands, and that their danger is the same, —to what conclusion would we then be led? Why, that the amount of effort we expend upon each field be equal. On your own principles, then, the amount of effort due to the Heathen is one-half of all the effort properly missionary which we are enabled to give. It is enough; for the present it is all we ask. But is it given? Let the condition of the heathen world testify. Let the single foreign mission as yet entered upon by our Church testify. Has the Church given one fiftieth part of what on these grounds she is bound to give? Has she sent out one missionary in fifty of those she is bound to send? There can be but one answer. *She has not.* And since this is the fact, does it not become us to see to it, that we are not as a Church and as Christians incurring a most tremendous responsibility? The blood of thousands may be required at our hands. And it becomes those who enter her ministry, seriously to consider whether it is not their duty to make up part of this number of laborers so plainly due from us. It becomes those whose circumstances will permit, seriously to ask themselves, whether it is not their duty to go, while there are enough whose circumstances will compel them to remain.

If we consider the condition of the heathen world, the necessity of *immediate* effort will appear awfully plain and startling. If our duty is with the Heathen at all, it is with the present generation; and were we to do our utmost, before a sufficient number of missionaries could be brought into the field, one-third part of the pagan world, or two hundred millions of men,† will have past into eternity unsanctified, without the Gospel. Great, therefore, is the responsibility of those Christians who are now upon the stage in respect to a supply of men and means. The field is white already for the harvest. The providence of GOD is furnishing a lesson which the most avaricious or thoughtless Christian must read. The call for laborers is more loud and encouraging than it ever was before. And shall our Church be the last in answering? She who in every respect is fitted to lead on "the sacramental host of GOD's elect," shall she be the longest silent or slumbering? Brethren, our great privileges demand better things from us.

Our own country has claims upon us. The West at present has great claims. The Church to which we have the privilege to belong is the one best able, in all probability, to oppose the influence of Romanism, which is becoming so extensive and fearful among us. There is some reason to believe that an empire is there rising up—powerful and mighty indeed— which may yet control the destinies of our whole country. It is probable that all the other divisions of this republic will feel the influence it must eventually exert. It becomes, then, a part of duty, no less than of enlightened Christian policy, to endeavor to render that influence pure and salutary. This, we believe, may be done by sending there the Gospel, with the ministry and ordinances of the Church. GOD forbid that we should undervalue then either our danger or our duty! Wo be to the Church if she neglects to provide, in a due degree and in season, for the wants of this destitute portion of our country! But shall the West or the South claim *all* the missionary effort we are able to put forth? Grant that she ought to have the first claim upon our attention,—shall the attention we direct to these claims exclude all other parts of the world from our remembrance—all other dying sinners from our love? Great as the need is, it has been overrated. The West is in a measure provided for. The seed is sown. The light of knowledge and of evangelical religion is fast spreading there. Churches are daily springing up to beautify this moral desert. Institutions of learning, religious as well as secular, are constantly being established. A great interest in her welfare is felt by all denominations of Christians in the East. Plans have been formed and entered upon, which, if carried out, must soon tell powerfully upon her prospects. Such being the case, and allowing more than just weight to the natural feelings of preference she demands as a part of our own country, is she, can she be entitled to more than half of all the effort, properly missionary, which our Church may put forth? In this matter we must think and act as disciples of CHRIST, the extension and universal triumph of whose kingdom it is our first duty to promote. We are not commanded to repress the noble feeling of patriotism, but to make it subordinate to the feeling of Gospel charity. The glory and Christian prosperity of our country are indeed noble objects of desire, and are objects which we ought not to neglect; but the moment they clash with our duty as disciples of Him who died to save the world, we are met by the command, "Seek ye *first* the kingdom of GOD and his righteousness, and all these things shall be added unto you:" and by that higher command, "Go ye into all the world, and preach the Gospel to every creature." Let us resolve to yield our country her due proportion, and then trust to GOD for his blessing upon our offering. And can we expect that blessing at all if we neglect half of our duty under the faithless excuses too often brought forward in opposition to "*the claims of Foreign Missions?*"

* Memoirs of Urquhart, vol. ii. Address before St. Andrew's Missionary Society.

† See American Quarterly Register for November, 1833; page 93.

For the Churchman.

MISSION TO CHINA.

MORAL CHARACTER OF THE CHINESE.

WHATEVER may be the peculiar claims of China, above those of every other pagan nation, the awful want of every thing like correct moral principle, in sentiment and practice, which pervades that immense people, is enough to excite the Christian world to immediate, faithful, and persevering exertion in extending to them the pure and blessed Gospel of JESUS CHRIST. This empire appears to be emphatically the strong hold of Satan; no less for the depth and strength of the delusions he has thrown over the heart and conscience, than for the immense multitudes of his votaries. Surely, if the Church could realize the appalling destitution of this country, and the danger in which those dying millions are placed, there would not be wanting faith, and holy love, and fervent prayer, and abundant means for its speedy evangelization.

We have seen it asserted that the moral character of the Chinese is more elevated and pure than that of any other pagan nation on the face of the globe. Whatever may be the source of this assertion, it is false, and has been proved to be so. By those who advance it two points have been assumed: first, that the systems of these philosophers, particularly CONFUCIUS and his followers, are among the most perfect that human wisdom has ever originated; and, secondly, that the morals of the people are formed upon those systems. As to the first, it is certain that the merits of those systems have been extravagantly magnified and lauded for a purity, beauty, and consistency of which they are entirely destitute. The principles and truths they announce are common-place, and such as all other nations, under similar circumstances, have arrived at. They are infinitely inferior to those of the Pythagorians, of Plato, and of Aristotle. All they teach of virtue is very imperfect, and consists in tedious and scattered details, wanting all order and method, and oftentimes proceeding on false principles.* CONFUCIUS, indeed, thought more deeply, reasoned more correctly, and arrived at more just conclusions than his predecessors. Yet it bears that pervading stamp of imperfection, and is clouded with those many defects in principle and deduction, which has destroyed, in practice, all the good to which it might give rise. Weak and even dangerous as it is, it is light compared with that deep and settled darkness that covers the minds of those who profess to be guided by it. Whatever the philosophical books may teach, they are not the guides of the people in the feelings and actions of daily life. Their doctrines are considered as old and venerable truths—they form part of the sacred literature of the empire; but, as if something too high and exalted for human practice, they are neglected. The names of their best teachers linger, indeed, reverently on the lips of all; but the spirit of these teachings is misunderstood and disregarded.

One point which we wish particularly to notice, is their imperfect and strange idea of sin. They use it as synonymous with crime, and confine it entirely to those acts which are cognizable and punishable by human laws. Those crimes against which the thunders of the law are denounced, such as murder, theft, arson, and adultery, make up the catalogue of their sins; while those which do not proceed to any glaring act injurious to men, such as lying, deceit, pride, anger, lust, and the indulgence of all those bad passions so ruinous to the best interests of the soul, are regarded as small and pardonable offences, and are even justified on the ground of innocency, interest or expediency. A Chinese never thinks of correcting an unruly passion, or of taming a fierce appetite on the ground of its indulgence being sinful. They cannot conceive how sin can be committed in thought or intention, and they permit an evil disposition to rankle in their breasts, and to darken their lives and actions without a single attempt at its suppression. Anger, revenge, lust, covetousness—those dreariest elements of that moral darkness that always envelopes the pagan mind, preserve an undisputed predominance. Thus, when the law of GOD is proposed to them, its requirements strike their minds as something altogether unnecessary and unnatural. It is entirely opposed to those ideas of sin and of moral obligation.

The remarks that follow, as to their mode of purifying conscience, and their ideas of future punishment, are from a communication of Mr. Medhurst to the London Missionary Society. "When convinced," he says, "in the slightest degree of sin, they have so many means of pacifying the conscience, and putting far off the evil day, that it does not follow that concern should be manifested for their eternal safety. Those who do believe in a hell think that only the worst of criminals and vilest of mankind will be consigned to that awful place, the punishment of which they are still far from considering eternal. But the greater part of them do not believe in a hell, because they do not see it; and, though they are in the constant habit of sacrificing to the dead, providing for hungry ghosts, and conveying money, food, and apparel through the smoke, for the use of these deceased relatives in hades, yet they have not the slightest apprehension of being themselves conveyed to that dismal place, and make no attempts to escape from it. They believe, indeed, that they may be punished by coming out into the world again, in another and a worse shape than that they now inhabit; that they may be even beggars, slaves, dogs, horses, or the meanest reptiles, yet as consciousness will then cease, and (whatever they were or may be,) no recollection of the same does or will accompany them; they are, therefore, the less concerned about their fate in this respect, and the apprehension of it has no salutary effect on their conduct and lives. The retribution which the Chinese most dread is the reprisal that may be made on their posterity in the present life; they are sometimes greatly alarmed lest, in consequence of their fraud and oppression, their children or grand-children should suffer, and the widow's mite and orphan's portion, which have been by them kept back by fraud, should be wrung out of the purses of their posterity after their decease. Such a motive as this, however, is too weak to bring them to entertain any serious alarm; and without being aware of their danger, we can hardly expect them to be earnest in fleeing from the wrath to come. Thus we never hear any bewailing their lost condition; their whole concern is—'What shall we eat?' &c.,—and none saith, 'Where is GOD, my Maker?' or 'What shall I do to be saved?' No opportunity has been omitted of making known the Saviour; representing his sharp sufferings, bitter death, amazing love, and unlimited power to save; but, though these things be insisted on over and over again, these people seem to have no heart to them. But all the day long have we stretched forth our hands to a disobedient and gainsaying people." O! that the LORD would appear in the thunder, in the whirlwind, or rather in the still small voice speaking to the hearts of this people, and melting them into obedience by the all-constraining influence of a Saviour's love!

ELIS.

* L'Abbé Renaudot, Dissert sur les Sciences des Chinois.

For the Churchman.

CHURCH OF THE REDEMPTION, WILLIAMSBURGH, LONG-ISLAND.

A CHURCH under this name was duly organized according to law, on Wednesday, 26th June. The Rev. Dr. Clark, Rector of All Saints' Church, New-York, through whose agency the enterprise has thus far progressed, presided on the occasion. The following gentlemen were at the same time elected wardens and vestrymen.

Wardens—John Dowdney, Ephraim Cooke.

Vestrymen—John N. Woodard, Joseph Conselyea, John Luther, James Jones, John Richardson, Lyman Cook, Peter B. Remsen, Chauncey L. Cooke, Thomas Slausson.

The organization of an Episcopal church in this pleasant and prosperous village, is an event which has been long contemplated by a number of residents in and near the village. It has at length been accomplished, and there is reason to indulge the belief from present favorable indications of success, that their most ardent expectations will be realized in its gradual and permanent establishment. This village, owing to its proximity to the city, is rapidly increasing in population and resources for improvement, so that the measures which have been adopted were rendered necessary, in order to meet the wants of its inhabitants in relation to spiritual instruction. There is, then, cause of devout thankfulness to the great Head of the Church, that he has thus, by the inspiration of his Holy Spirit, directed the thoughts of his children toward the erection of another holy temple for the worship of JEHOVAH, according to the doctrines and ritual of the Protestant Episcopal Church. It is intended, in dependence on Divine aid and the co-operation of friends, to proceed to the building of an edifice as soon as practicable, of a size adapted to the probable necessities of the parish for several years. May GOD prosper the undertaking to the advancement of his own glory in the salvation of men, and the extension of Messiah's kingdom.

D.

THE CHURCHMAN.

SATURDAY, JULY 4, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

THEOLOGICAL SEMINARY.

WE proceed to redeem our promise of giving some further particulars in regard to the interesting proceedings of last week. The Examination of the Senior Class, consisting of seventeen, was held on Tuesday. The Junior and Middle Classes, consisting of about thirty members each, were examined on Wednesday and Thursday. The Examinations were conducted in the presence of Bishop Brownell of Connecticut, Bishop H. U. Onderdonk of Pennsylvania, Bishop B. T. Onderdonk of New-York, Bishop Doane of New-Jersey, and Bishop Smith of Kentucky, and a number of the clergy from various parts of the Union. Several gentlemen of the laity were also present, and we would fain record this as an evidence of their growing interest in the prosperity of the most important general institution of the Church. The Examinations were highly creditable to the institution, evincing great learning and fidelity on the part of the Professors, and equal promptness, and thorough acquaintance with their subject, on the part of the Students. That of the Senior Class in Systematic Theology took a wide range on the most important subjects. The Being and Attributes of GOD, the Divinity and Offices of CHRIST, the Personality and Divinity of the HOLY SPIRIT, the Atonement and its collateral topics, came successively under review, and the questions which were put, and the prompt and full answers which they elicited, were such as could not fail to impress all present with a high opinion of the proficiency of the Students, and the masterly command of the subject by the Professor, and a corresponding solicitude for the progress of his pupils.

THE COMMENCEMENT was held on Friday at St. John's Chapel. The procession was formed at the house of the Rev. Dr. Berrian, adjoining the chapel, comprising the Students, the Faculty and Librarian, the Trustees, the Founders of Scholarships, Managers of the Education and Missionary Society, the Reverend the Clergy, and the Right Reverend the Bishops, who proceeded to the chapel in the order in which they are respectively mentioned. The exercises of the day were introduced with prayer by the Right Rev. Bishop Brownell of Connecticut. Next the hundredth psalm was sung. Dissertations were then read by eight of the graduating class, *chosen by ballot*, as follows:

On the importance of correct views of the character of the Deity, by J. Lyman Clark, A. M., a candidate in Connecticut.

On the excellence of the morality of the Gospel, by Alfred E. Ford, a candidate in New-Jersey.

On mysteries in Religion, by Daniel V. M. Johnson, a candidate in New-York.

On the spirituality of the Gospel a proof of its divinity, by Thomas H. Vail, A. M., a candidate in Connecticut.

On the Word of GOD, the only foundation for a true system of Ethics, by Alexander H. Vinton, M. D., a candidate in Connecticut.

On the recognition of one another in a future state, by W. F. Walker, A. B., a candidate of New-York.

On the influence of the study of character on preaching, by Henry Waterman, A. M., a candidate in Rhode-Island.

On the events preparatory to the Reformation, by Henry F. M. Whitesides, a candidate in Pennsylvania.

The Candidates, seventeen in number, were then presented for their testimonials by the Rev. Professor Turner, which, after an able and peculiarly appropriate address by the Right Rev. Bishop Smith of Kentucky, were conferred in behalf of the Trustees by the Right Rev. Bishop Brownell of Connecticut. The following are the names of the graduates. J. Lyman Clark, Joseph L. Darrow, Henry M. Davis, Edward M. Forbes, Alfred E. Ford, John W. French, William Homman, Daniel V. M. Johnson, William I. Kip, R. H. Ranney, Thomas H. Vail, Alexander H. Vinton, Wm. F. Walker, Henry Waterman, William Watson, H. F. M. Whitesides, Henry Zell. The graduates then kneeling around the chancel, received the benediction from the Bishop.

The congregation was larger than on any previous occasion of the kind, and the Dissertations, several of which were marked with uncommon ability, were listened to with continued attention, and much apparent interest. In the course of the exercises an anthem was sung with great effect, a fact the more worthy of notice, as the music was conducted exclusively by the students.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

WITH the preceding account of the "School of the Prophets," it affords us pleasure to connect a notice of a sister, or rather, perhaps, an auxiliary institution. Many who have been, and are now ornaments of the former, have had their minds first led to the consideration of their soul's salvation, and the duty of publishing the Gospel of salvation to others, in the Sunday School. It rejoices us to learn, as we do from the Secretary of our General Sunday School Union, that this institution is in a far more prosperous condition than it ever yet was. The Board of Managers held their ninth annual meeting on Monday last, and we are informed subjects of much interest came before them. The proceedings are soon to be published. We are allowed, however, in advance of the publication of the report, to state that among the important resolutions adopted by the Board, was one authorizing the Executive Committee to purchase, whenever they may deem it expedient so to do, *manuscripts of original works*. This, we hope, will have the effect to elicit, in behalf of the institution, some of the talent with which GOD has blessed many of the members of our Church. The publications of the Union, as far as we have examined them, are excellent. Most of them, however, are reprints from English works, altered to adapt them to our own Church and country. It is very desirable that the number of original works written *expressly* for the Union be increased, and we cannot but think the measure adopted by the Board of Managers ought to be regarded, as we have no doubt it will be, not only as additional evidence on *their* part of a determination to do every thing in their power to advance the interests of the institution, but as authorizing the expectation that those who *can* furnish original works will do so.

In reference to the subject of Bible questions, we are told, decisive measures have been taken to secure something of the kind, with the least possible delay; a new Committee having been appointed upon the subject, with directions to procure the necessary instructions for the consideration of the bishops at the ensuing *triennial meeting* of the society, to be held in August next, at the time of the meeting of the General Convention. But our limits will not permit us to go further into detail. The public will soon be in possession of the Report of the Board of Managers; and we will only say to all the friends of the Church, Aid the THEOLOGICAL SEMINARY and you aid the cause of the Sunday School, by furnishing accommodations for those who, hereafter, will go forth from *its* walls to found Sunday schools, and gather into them many a lamb of CHRIST now forsaken, and in the way of death; aid the SUNDAY SCHOOL, and you aid the Theological Seminary, by furnishing instruction to the young that has already been so blessed by the Spirit, that many of those thus *taught* have been "moved" to become "*teachers*" themselves, and which, we doubt not, the same Divine power will continue to bless, moving every year more and more of the *pupils* to become *theological* students.—*Com.*

NEW PROFESSORSHIP.—We are happy to state that incipient measures have been taken for the foundation of a Professorship in Ecclesiastical History. We have before expressed a strong conviction of the need of such a Professorship, and shall hail its establishment as an event most auspicious to the interests of the Seminary. Other departments of theological learning are of more pressing emergency, but there is none which gives more scope to salutary discipline, opens the mind to larger views, or is at present of more importance to the prospective interests of the Church. The science of interpretation leads the mind to become well versed in the details of the Scriptures; systematic, or as we would rather say, inductive theology tasks the powers of generalization, accustoming the mind by the induction of particular passages to arrive at general truths. But Ecclesiastical History introduces the student to Divine truths and their relative errors as they are out-acted and embodied among men. Thus in the latter department not only are the highest powers of the mind brought into operation, but the student is habituated to connect with Divine truth the study of man, the "proper," and next to GOD the highest, "study of mankind."

ORDINATION.—The official account of the ordination, which is given in another column, is entitled to particular notice. The occasion was one of uncommon interest; seven of the young gentlemen who had graduated on Friday, with three others, two of whom have been Congregationalist clergymen, making ten in all, were admitted to the order of Deacons: and the advancement of one to a higher grade in the ministry, was the means of introducing the solemn office for the ordination of Presbyters. The leading services were conducted by the brothers Bishop B. T. Onderdonk and Bishop H. U. Onderdonk. The sermon, which was preached by the latter, was eminently worthy of the occasion, exhibiting a luminous and deeply impressive view of ministerial responsibilities, and replete with salutary and affectionate counsel.

ANNIVERSARY SERMON.

THE Annual Sermon before the Board of Managers of the General Protestant Episcopal Sunday School Union, was preached in St. Thomas' Church, on Sunday evening last, and the customary collection made for the benefit of the *Stereotype Fund* of the institution.

We regret exceedingly that (owing no doubt to the occurrence of a severe storm of wind and rain) comparatively so few of our fellow Episcopalians enjoyed the opportunity of listening to the sound and appropriate sermon, and of contributing to a "fund," upon the augmentation of which depends, to a great extent, the ability of the "Union" to accomplish the important results contemplated by its establishment.

The early religious training and education of the young, especially those of that large portion of the population of every city, and of many large districts of country, who, being themselves insensible of this invaluable blessing, are wholly incompetent to the discharge of so important a duty to their unfortunate offspring, cannot be otherwise than a matter of the deepest solicitude to the patriot, the philanthropist, and the Christian.

With no part of the really excellent sermon were we more gratified than with that which illustrated the benefits flowing from the system of Sunday school instruction, with reference to their decided and acknowledged influence in the prevention, by a suitable moral and religious training, of that vast accumulation of depravity and degradation which makes the patriot shudder for the reputation and perpetuity of the civil institutions of his country, — the heart of the philanthropist yearn over the amount of individual suffering which such a condition of society must ever produce,—and that of the sincere Christian rejoice in the prospect of rescuing these "lambs of the flock" from the temporal and spiritual ruin and desolation which must ordinarily be the result of the debasing and blighting associations to which they are exposed, and elevating them to that respectability of character, dignity of station in society and the Church, and inspiring them with that joyful hope of happiness hereafter, which none but the sincere followers of the "Lamb of GOD, who taketh away the sins of the world," are permitted to enjoy. This part of the Rev. Preacher's duty was performed with admirable skill and talent, the benefits of which, we trust, will be extended and perpetuated by the publication of the sermon in the religious periodicals of the Church.—*Com.*

KENTUCKY CONVENTION.

THE stated annual Convention of the Diocese of Kentucky met at Paris, on Thursday, June 11th, and adjourned on the 13th, sine die. The Convention of next year is to meet at Louisville.

The Rev. D. C. Page was elected President, the Bishop being absent; and John E. Cooke, Secretary.

The President read the Bishop's address to the Convention.

The Rev. Messrs. Page, Cleaver and Adams, with A. K. Smedes and John E. Cooke of the laity, were elected members of the Standing Committee.

The same persons were, in pursuance of directions received from the Bishop, nominated by the President Trustees of the Theological Seminary, and the Convention assented to the nomination.

The Rev. Messrs. Page, Giddinge, Cleaver and Deacon, with R. Barnes, Thomas Towles, G. W. Anderson, and John E. Cooke of the laity, were elected delegates to the General Convention.

The Convention, by a unanimous vote, urged every clergyman to the ancient scriptural practice of making weekly collections from the communicants, of such sums as they may be willing to contribute, for the purposes of the Church. They were induced to this by the urgent necessity there is for means to accomplish various objects of prime importance to the Church, and by the excellent results of the plan as carried into effect by the Rt. Rev. Bishop of New-Jersey.

Little business was before the Convention, but we had regular services three times a day on Thursday, Friday, Saturday and Sunday, besides a prayer-meeting for the members of the Convention and theological students every morning at eight o'clock. At first, not more than fifty attended, but on Sunday the church was crowded to excess: indeed, there was a gradual increase in the attendance and in the attention from first to last. Few of those present, we believe, have ever spent four days more pleasantly or more profitably. The Rev. Mr. Page, of Louisville, preached in Lexington for the benefit of the General Missionary Society, and a collection was made, amounting to $40.—*Com.*

WE understand that the Rev. W. F. Walker has accepted a call from the Vestry of the Church of the Nativity, in this city, to become their Rector.

"R." is respectfully informed that a Church of England Book of Common Prayer in the *German language*, printed in 1704, has been deposited for *his inspection* with the Agent of the Protestant Episcopal Press.

WE learn from the Ontario Repository that at a convention of the Episcopal clergy and lay delegates from the several parishes in Michigan, held at Tecumseh, on the 13th ultimo, the Rev. Henry J. Whitehouse, D. D., of Rochester, was unanimously elected Bishop of that Diocese.

"HIS Majesty's government," says the British Magazine, "has decided that the Australian Colonies of New South Wales and Van Diemen's Land, now forming an archdeaconry subject to the See of Calcutta, shall be erected into a separate and independent bishoprick, the seat of which will be fixed at Sydney. The appointment has been offered to Archdeacon Broughton, now in this country; who, it is expected, will be consecrated to the Episcopal office previously to his return to Australia."

For the Churchman.

MR. EDITOR,—The communication of your correspondent "R." of last week, who states that the "Bishop White Prayer-book Society" furnished him with the Book of Common Prayer at *twenty-two* cents per copy, renders it incumbent upon me, as the guardian of the interests of the Protestant Episcopal Press, to prevent, as far as I can, any unfavorable impression which might otherwise be made by this statement upon the minds of your readers. I regret that "R." did not deem it his duty also to state the essential fact that he had submitted a copy of the twenty-two cent Prayer-book to a comparison with those of "The Press" at twenty-five cents, and that he appeared to be fully satisfied with the decided superiority of the latter. The twenty-five cent Prayer-book of "The Press" is bound in *American sheep*, and is printed with an unusually clear type; while all others for gratuitous distribution, with which I am acquainted, are bound in *English skiver*, a leather of about *one-half the thickness*, and *one-third the strength* of the *American sheep*, and are not of so clear a type.

There is now in the progress of printing at "The Press" an edition of the Book of Common Prayer, which it is intended to sell at *twenty* cents per copy, and which, but for the pressure of other and more immediately important work, would have been completed ere this. The object of "The Press" in getting out such a book is merely to meet the competition, and satisfy the demand for *low-priced* books—*cheap* they are not. *This* point the large experience of the Auxiliary New-York Bible and Common Prayer-book Society of this city, which has probably gratuitously distributed more Books of Common Prayer than all other similar institutions in the United States put together, has demonstrated to the entire satisfaction of its Board of Managers. By a special resolution of the Board its Agent is expressly prohibited from distributing a Prayer-book of a quality inferior to that of "The Press" at twenty-five cents per copy, upon the ground of their greater durability and superior *cheapness* in the proper sense of that term.

Nothing is further from either my desire or design than to do the slightest injury to the excellent sister society of Philadelphia. I wish only to obviate the erroneous impressions which might be made by the incautious remark of "R."

Yours, FLOYD SMITH,
Agent Prot. Episc. Press.

NOTICE.

THE publications of the "*Protestant Episcopal Press,*" and "*General Protestant Episcopal Sunday School Union,*" are kept for sale by Messrs. BELKNAP & HAMERSLY, *Booksellers, Hartford*, Connecticut.—And, also, by A. W. WILGUS, *Bookseller, Buffalo*, New-York. It being the intention of the above respectable houses to keep an assortment of *Episcopal publications*, the friends of the "Press" and "Union," in their vicinities, are respectfully solicited to extend to them their patronage.

FLOYD SMITH,
Agent of "Press" and "Union."

For the Churchman.

CORRECTION.

MR. EDITOR,—In a late number of the Episcopal Recorder, under the head of acknowledgments, I perceive there is credited to the parish of Trinity Church, New-Haven, Connecticut, by the 'Rev. H. Croswell,' the sum of *one dollar;* and in the three items following, viz. To the Greek Mission *twelve cents*, Green Bay, do. *one cent*, general objects *eighty-seven cents!!*—$1 00. This notice is copied in several of the Episcopal periodicals, of which yours is one. It is truly an egregious blunder of the Recorder, and should be corrected by substituting in each item the term *dollar* instead of cents, making, not *one*, but *one hundred dollars.*

This correction has indeed been made (by request I am informed) in a subsequent number of the Recorder, but not in that *prominent* shape which was desirable, not simply as an act of Christian courtesy, but of *justice* to the highly respectable Rector and congregation of Trinity Church, New-Haven. Please give the above a *prominent* insertion in your next, and you will greatly oblige a

CONSTANT READER.

New-York, July 1, 1835.

SUNDAY SCHOOL REPORTS.

CHRIST CHURCH SCHOOL.

A SHORT time since a seventh or preparatory class was formed, composed of girls who are preparing to become teachers. In this class the Companion for the Festivals and Fasts appears to be well adapted; and in order to secure a more attentive perusal and examination of the Scriptures from all the school, the Rev. Mr. Smedes has recently engaged in proposing some particular subject for their consideration through the week, to which subjects they are to select and repeat such texts as are applicable; and from the experiment that has been made much benefit is anticipated.

During the past year it has pleased the LORD to take to himself three of our youthful charge—one boy and two girls; but in this we sorrow not without hope. Upon them Sunday school instruction was not bestowed in vain. Young as they were, salvation through the merits of the Redeemer was their only hope. The boy had been several years attached to the school, and the remark was not unfrequent that Thomas Church was a promising youth. During his short but painful illness his time was spent in fervent prayer, not that he might recover, or that his sufferings might be abated, but that his soul might be saved, and that GOD would be pleased to receive him into his heavenly kingdom for JESUS CHRIST's sake. When his mother proposed sending for a consulting physician, he declined, saying he did not expect to live from the first. He then asked her forgiveness wherein he had at any time offended her, and requested that she would get the Liturgy used at the opening of the Sunday School, that they might unite in prayer together; and when his supplicating voice could no longer be heard in prayer, his lips continued to move, until his happy spirit took its flight to the paradise of GOD.

Much might be said of the patient suffering and resignation of the two girls also, but suffice to say they both

died happy in the LORD, expressing to their teachers the benefits they had derived from Sunday school instruction.

ST. THOMAS' SCHOOL.

The children continue their support to the Indian child at Green Bay, and will shortly be enabled to remit their usual yearly contribution of $30.

During the past inclement season the teachers have dispensed, through the liberality of the congregation, the sum of $300 to the suffering poor of the parish.

The Ladies' Benevolent Society have continued their care of the poor children of the school; who have by their benevolence been comfortably clothed.

The Infant School Society continues its operations, and the school under its care is in a flourishing and healthy condition.

The teachers continue their contributions for the education of the little boy, reported upon former occasions. He is pursuing his studies with advantage.

From the habitual reverence for holy things which seems to pervade the greater portion of our children, we auger favorably for the advancement of the great end of all Sunday school instruction. We are encouraged to trust to the promise of help from a hand that is mightier than our own, and still to obey the injunction: "In the morning sow thy seed, and in the evening withhold not thy hand." Knowing not whether shall prosper, either this or that.

Among other and abundant causes for gratitude to the Giver and Disposer of all good is the delightful and lovely picture of harmony and peace which our community of teachers presents; and while we thank GOD for the blessing, we view it as a sober and rational evidence of the presence of unfeigned piety among our members, and of the blessing of Heaven upon their labors.

ALL SAINTS' SCHOOL.

There are at present 375 volumes in the library. The books are distributed to those that observe the regulations of the library immediately after service in the afternoon. The male and female departments draw alternately every Sunday. A register of names of those entitled to draw from the library is kept by the Librarian, with ruled columns, at the top of which is placed the date on which the book is drawn, and in the column opposite the person's name, and the number of the volume drawn. The regulations are those generally adopted by the Episcopal Sunday Schools.

Heretofore Visiting Committees have been appointed for the purpose of visiting those that absent themselves from the Sunday School, and also to obtain scholars for the school; but at present the elder teachers have taken that office upon themselves, and with considerable success. When a teacher has but few of his class in attendance, those few have been incorporated with another class for the time being, thus giving him or her an opportunity of visiting their scholars, and also, if practicable, to obtain additional pupils for the school.

The morning exercises are as follows: School opens with "Office of Devotion," &c.; then follows lessons in the Catechism, and questions on the same; some story illustrating a part of the Catechism, from Mrs. Sherwood's works, or others of the same nature; the psalms of the day, in which the school responds; closed with singing or prayer. Afternoon school opened with singing or prayer; lessons from the Testament, with questions; the rest of the exercises the same as the morning.

ST. LUKE'S SCHOOL.

The *statistics* are given as far as accuracy may be relied upon. The male department has suffered so much during the past year for the want of teachers that a very correct statistical account of its *changes* can hardly be expected. The Superintendent has been able to devote less time than he would wish to do (owing to the want of teachers) to an inspection of the books.

The library has received during the past year an addition of about 35 volumes. The remainder of the information desired was given in full in the last report, since which there has been no alteration.

The Missionary Box has collected, during the year, $35 for the Green Bay Mission.

INTELLIGENCE.

POSTPONEMENT OF THE BISHOP'S VISITATION.

BISHOP ONDERDONK is compelled to postpone, for a week or two, his contemplated Visitation. Due notice of the time of its accomplishment will be given.

BISHOP BROWNELL'S VISITATION.

THE Rt. Rev. Bishop Brownell proposes, by Divine permission, to commence his Summer Visitation in the following parishes, viz.

Sharon, July 5; Salisbury, 6; Hebron, 17, at 3 o'clock P. M.; Salem, 18, at 11 o'clock, A. M.; Norwich, 19; Poquatannock, 20, at 2 o'clock, P. M.; New London, 21, at 3 o'clock P. M.; Brooklyne, August 1, at 10 o'clock A. M.; and Pomfret, the same day at 3 o'clock P. M.

N. B. Where the time of the commencement of the service is not mentioned, it will be appointed by the Rector. A continuation of appointments will appear hereafter.

EPISCOPAL ACTS, *by the Bishop of the Diocese.*—Saturday, June 27, laid the corner-stone of Trinity Church, Brooklyn. The address was delivered by the Rev. Evan M. Johnson, Rector of St. John's Church, Brooklyn. There were also present the Rev. Thomas S. Brittan, of Brooklyn, and the Rev. Jacob N. Diller, Deacon, of Flushing.

Second Sunday after Trinity, June 28, held an ordination at St. John's Church, Brooklyn, when the following gentlemen were admitted to Deacons' Orders:—Joseph L. Darrow, Daniel V. M. Johnson, William F. Walker, William I. Kip, and John W. French, of this Diocese; and at the request and on the behalf of the Bishop of North-Carolina, Edward M. Forbes, of that Diocese; and at the request and on the behalf of the Bishop of Connecticut, Alexander H. Vinton, M. D., of that Diocese. The above gentlemen are alumni of the General Theological Seminary, having received the honors of that institution at its Commencement on the preceding Friday. Hilliard Bryant, Caleb S. Henry, and Frederick Freeman, were also admitted to Deacons' Orders, and the Rev. Jacob W. Diller, Deacon, Assistant Minister of St. John's Church, and Professor in the Flushing Institute, to the Order of Priests. The morning prayer was read by the Rev. William A. Muhlenberg, D. D., Principal of the Flushing Institute, assisted by the Rev. Samuel H. Turner, D. D., of the General Theological Seminary, who read the lessons; the sermon preached by the Right Rev. Henry U. Onderdonk, D. D., of Pennsylvania, who also assisted in the services appointed for ordination; and the candidates for the diaconate presented by the Rev. Evan M. Johnson, Rector of St. John's, and the candidate for the priesthood by the Rev. Dr. Muhlenberg.

Tuesday, June 30, consecrated St. Paul's Free Church, Brooklyn. The morning prayer was read by the Rev. Lot Jones, assisted by the Rev. Thomas Pyne, who read the lessons, both of New-York, and the sermon preached by the Bishop. There were also present the Rev. Thomas S. Brittan, the Rector of the church, and the Rev. Lewis P. Bayard, of New-York. In this church the pews are all free.

EPISCOPAL ACTS, *by the Bishop of Connecticut.*—On Saturday afternoon, June 27th, in Christ Church, Greenwich, Conn., admitted the Rev. Joseph H. Nichols, minister of the parish, to the holy order of Priests. Evening prayers were read by the Rev. Ambrose S. Todd, Rector of St. John's Church, Stamford, and the lessons by the Rev. Peter S. Chauncey, minister of Christ Church, Rye, N. Y. An appropriate sermon was delivered by the Rev. Samuel F. Jarvis, D. D., and the candidate was presented by the Rev. Mr. Todd.

On Sunday morning, June 28th, confirmed in the same church 7 persons, and in the afternoon in St. John's Church, Stamford, 12.

On Monday morning, June 29th, in St. Mark's Church, New-Canaan, Conn., admitted Jacob L. Clark, Thomas S. Judd, and Thomas H. Vail, Alumni of the General Theological Seminary, to the holy order of Deacons. Prayers were read by the Rev. Ambrose S. Todd, and the lessons by the Rev. Lemuel B. Hull, Rector of St. James' Church, Danbury, and Christ Church, Reading. An impressive sermon was delivered by the Rev. Samuel F. Jarvis, D. D., and the candidates were presented by the Rev. Mr. Hull. There were likewise present the Rev. William Barlow, Rector of St. Matthew's Church, Wilton; the Rev. Enoch Huntington, Rector of St. John's Church, New-Milford; the Rev. Joseph H. Nichols, minister of Christ Church, Greenwich; and the Rev. Nathaniel E. Cornwall, minister of Trinity Church, Fairfield. Crowded and attentive congregations witnessed the administration of each of these solemn rites.

Ordinations.—By the Assistant Bishop of Virginia.—On the 7th of June, in St. Mark's Church, Halifax Co., the Rev. John T. Clark, Deacon, was admitted to the order of Priests. Sermon by the Bishop.——By the Bishop of Virginia.—On Sunday the 21st inst., at St. Martin's parish, Hanover, the Rev. Wm. V. Bowers, Deacon, was admitted to the order of Priests.—*Southern Churchman.*

From the Protestant Episcopalian.

Diocesan S. S. Society [of Penn.]—This Society held its Annual Meeting on Tuesday evening, the 19th ult., in St. Andrew's Church. Bishop Onderdonk presided and opened the meeting with prayers. The Annual Report was read by the Rev. J. W. James, and was referred to the Board of Managers to be printed. We shall be able to notice its contents when it is published. The meeting was addressed by the Rev. E. Y. Buchanan, the Rev. C. H. Jacobs, and the Rev. George Boyd, who founded their remarks on the resolutions which they respectively offered.

The Bishop White Prayer book Society.—This active and important Society also held its Anniversary in the week of the Convention, on Thursday evening, in St. Andrew's Church. The first Vice-president, Right Rev. H. U. Onderdonk, D. D., was in the chair, and opened the meeting with prayers; after which, a part of the twenty-fifth hymn was sung.

From the Annual Report, which was read by the Rev. Mr. James, it appears that upward of three thousand Prayer Books of different sizes have been distributed during the past year, to different parts of the country, from Maine to Louisiana; that the amount received into the treasury of the Society has been $924 20. The reading of the Report having been concluded, it was, on motion of the Rev. Mr. Morgan, of Reading,

Resolved, That the Book of Common Prayer contains a system of sound doctrine, and, therefore, demands of Episcopalians their continued and zealous efforts in its dissemination.

On motion of the Rev. Mr. Suddards, of Grace Church, in this city, it was

Resolved, That the distribution of the Book of Common Prayer is supported by some of the strongest reasons that can be urged, for the distribution both of the Bible and of Tracts.

On motion of the Rev. Dr. Mead, of Trinity Church, in this city, it was

Resolved, That the Annual Report be referred to the Board of Managers, to be elected this evening, with a view to its publication.

Each of the reverend gentlemen, who moved these resolutions, addressed the meeting, and succeeded in rendering the occasion uncommonly interesting and animating. After the passage of the resolutions, the corresponding secretary, the Rev. Mr. James, made some observations in relation to funds for the society, and mentioning the fact that the society had refused no applications, and intended to meet every demand, he made an appeal to the clergy present for their support, and for their efforts in their congregations in its behalf. After a collection, and the transaction of the ordinary business, the meeting was dismissed with the benediction by the bishop.

Pennsylvania Convention.—The Fifty-first Annual Convention of this Diocese, met in St. Andrew's Church, in this city, on Tuesday, the 19th May. Bishops White and H. U. Onderdonk, with forty of the clergy entitled to seats were present, and 41 churches were represented. The Convention was duly organized on Tuesday evening. The Rev. Wm. Cooper Mead, D. D., was chosen secretary, unanimously; and, on motion of the secretary, the Rev. S. A. M'Coskry was unanimously appointed assistant secretary. In accordance with a standing rule of order, no other business was transacted on the first day.

The Convention attended divine service on Wednesday morning; when morning prayers were read by the Rev. Levi Bull, and a sermon preached by the Rev. Dr. Mead; after which the Holy Communion was administered by the Bishops, assisted by the Rev. Messrs. Bull, Mead, and Hilton. Three newly organized churches were admitted into the Convention, and several were prevented from making application for admission, on account of informalities in their charters.

The most important question which occurred was in relation to the qualifications required by the fourth article of the constitution, to entitle the clergy and the laity, representing the churches, to seats in the Convention. The committee appointed in May, 1834, to consider the subject, reported—that it was inexpedient to alter the requisitions of the constitution. A minority of the committee presented a counter report, by which all the provisions of the constitution to qualify a clergyman to a seat were rescinded, except twelve months canonical and personal residence; and by which to entitle a layman to represent a church, it would be required that he should have been at least twelve calendar months before the meeting of the convention, "a professing Episcopalian, a regular worshipper in and a supporter of the church he represents."

After considerable debate the question was taken by ayes and noes on the amendment proposed in relation to clerical qualifications, which resulted as follows: 35 clergymen voted, and 33 churches, represented by 54 laymen.

The clerical vote stood—

For the amendment	10
Against it	25

The vote of the churches stood—

For the amendment	11
Against it	20
Divided	2

The lay vote by individuals stood—

For the amendment	20
Against it	34

The first proposed amendment being rejected by such a decided majority, the voting by ayes and noes was dispensed with, when the question was taken concerning the laymen representing the churches, which was decided in the negative. This result, which we believe was equitable and well calculated to promote and preserve the harmony and peace of the diocese, appears to have given very general satisfaction.

The elections resulted as follows:—

Standing Committee.

Clergy.—Rev. Dr. Abercrombie, Dr. Mead, Mr. Sheets, Mr. Boyd, Mr. James. *Laity.*—Messrs. Charles Wheeler, James S. Smith, Tobias Wagner, John Andrews, John Reed.

Deputies to the General Convention.

Clergy.—Rev. Dr. Upfold, Dr. Mead, Mr. Bowman, Mr. Bull. *Laity.*—Mr. William Meredith, Horace Binney, Edward J. Stiles, Hon. David Scott.

Committee on Supply of Vacant Congregations.

Clergy.—Rev. Mr. Rodney, Mr. M'Coskry, Mr. Morton. *Laity.*—Messrs. Hazlehurst, Dr. D. W. Brinckley, Mr. Ashhurst.

Treasurer of the Convention.
Tobias Wagner.

Treasurer of the Episcopal Fund.
James S. Smith.

Trustees of the General Theological Seminary.

Clergy.—Rev. Dr. Delancey, Dr. Mead, Dr. Upfold, Mr. Rodney, Mr. James, Mr. Boyd, Dr. Ducachet. *Laity.*—Hon. David Scott, John Read, Esq., William Meredith, Esq., Hon. John Reed, James S. Smith.

The Convention, having transacted the usual business, after singing the last four verses of the ninety-ninth (selected) psalm, and the benediction by the bishop, adjourned on Thursday evening at about half past seven o'clock.

Churches in the West.—The New-York American says that an Episcopal association has recently been entered into for raising a permanent fund toward aiding in the construction of churches in the fastly growing States of the West. The proposition is to raise a fund here—to be managed by trustees—from which loans shall be made at a very low interest, according to the exigency of the case, toward building churches. These are to be really loans, not gifts, to be repaid as the churches grow, and to be reloaned again when needed, at still more distant points. A plan which meets with our cordial approbation.—*Missionary.*

Church in Richmond.—We are gratified to learn that a lot has been purchased in an elegible situation in the upper part of the city, with the view of erecting thereon a fourth Episcopal church. Many of the friends of the Church have long been persuaded that a due regard to her interests rendered the measure now contemplated highly necessary. The site fixed upon is remote from any Episcopal church, and calculated to accommodate those who, both from the want of room in the Monumental Church, and its inconvenient distance, are precluded from a regular attendance upon the services of the Church which they prefer. We hope those who have engaged in this work will prosecute it with energy, and that they will receive all the encouragement they desire, in the liberal and efficient pecuniary co-operation of the members and friends of the Church and of religion. We might suggest several considerations to move them thereto, but believe they will readily occur to those who feel sufficient interest in the matter to reflect about it at all. Should the views of those who have so earnestly engaged in the schemes of internal improvement now in progress, be realized, we anticipate a large accession of population to that part of the city.—*Southern Churchman.*

University of North-Carolina.—We are highly gratified to learn that Dr. Richard S. Mason is talked of as the successor of Dr. Caldwell in our University. No appointment could give greater satisfaction to a numerous portion of our citizens, nor could a better one well be made, as respects character, talents and acquirements. Dr. Mason resided in this town for many years, and was deservedly esteemed for his amiable disposition, learning and piety. Since his removal, he has been president of Geneva college, in the State of New-York, where, we understand, his fitness and ability are approved.—*Newbern Spectator.*

St. Philip's Church.—Extract of a letter: "I have received the circular from the "Building Committee." To say that I heartily sympathize with the afflicted congregation, and wish all speedy success to the object they propose, is a meagre expression of my feelings. But I fear the substantial sympathy, that of dollars and cents, cannot be extracted from ———. I shall, however, make the trial. Has the congregation taken any new order as to the site of the building? Do the anti-pillar votes control the orthodox pillar men? In other words, is *St. Philip's* to be rebuilt or not? If I had a voice in the question, I should vote for the integrity of the original plan—the re-animation of the corpse—the phœnix from its ashes—St. Philip's, the whole St. Philip's, and nothing but St. Philip's! Is this saying enough?"

The *temporary* church was opened for religious services on the third Sunday after Easter, (May 10,) less than six weeks having been spent in putting it up. A more unclouded sky, a brighter sunshine, and a more balmy air never were. The church was well filled, though not crowded; the text of the sermon was 1 Sam. vii. 12; the subject was a review of late occurrences, calling for gratitude to GOD, a sense of dependence on him, and zeal in reference to the rebuilding of the permanent church. The thirty-fifth hymn and the good old hundred seemed as if they had been written for the occasion. The "form of consecration" was deemed inappropriate in the case of a temporary place of worship, but suitable collects were read before and after the sermon.

Two views of the church facing the south have been taken by Mr. John Hall, and Mr. James Gray, of this city. It is understood, should sufficient encouragement be given, that a lithograph of the former and a copperplate of the latter will be speedily executed. May we not be permitted to express a wish that a print might also be made of Mr. White's admirable picture? The three pictures would be an appropriate ornament for the parlor, or the study, or the public library.

Religious Instruction in Schools.—The Rev. Mr. Galaudet, in a late speech at St. Louis, remarked, that in all his long experience in the instruction of the deaf and dumb, he had uniformly found their government easy by means of religious motives. These were effectual to restrain them above all other means. In this connexion the inquiry was made, whether it did not deserve the serious consideration of our citizens and legislators, in providing a system of instruction for the rising generation—if provision for religious instruction, in its simplest elements, carefully abstaining from all denominational peculiarities, did not deserve a place? Reference was made to an experiment recently had in Prussia. In one portion of that kingdom, now the best educated in the world, religion was kept out of the schools, and it was soon found that as knowledge increased crime increased. In another quarter of the kingdom religious and intellectual instruction were combined in the schools, and here it was soon seen that as knowledge increased crime decreased. This highly important fact was stated on the authority of Dr. Julius, Agent of the Prussian government, now in this country for the purpose of inspecting our schools, &c.

Extracts from the British Magazine.

THE National School recently erected in Poole was was opened on Monday, March 30th, for the reception of boys, of whom a large number were immediately admitted, to partake of that useful and scriptural system of education adopted in these establishments. The girls' school will be opened very shortly, when it is intended to celebrate the circumstance in an appropriate manner.—*Salisbury Herald.*

The Church Missionary Society has recently received the largest testamentary bequest ever made to its funds. It consists of one fourth part of the residuary personal estates of the late Horatio Cock, Esq., of Colchester. The following are the particulars of the Society's proportion:—Three per cent. consols, 9,100*l.*; three per cent. reduced, 437*l.* 10*s.*; bank stock, 1,250*l.*; cash 207*l.* 18*s.* 6*d.* These sums are, however, subject to the legacy duty, which reduces the actual amount 10 per cent. A similar benefaction has been received by the British and Foreign Bible Society. Mr. Cock also left handsome legacies to several Colchester and other charities.

Chelmsford Chronicle.

It will be gratifying to those who are interested in the character and success of Winchester School, and to the public in general, to know that, by the munificence of the warden and fellows of the college, additional rooms have lately been completed for the convenience of tuition, and for the reception of a school library. His Grace, the Archbishop of Canterbury, who was educated as a scholar on the foundation, and successively fellow of both the St. Mary Winton Colleges, has transmitted to the Society a noble donation of 500*l.*, which will be applied principally to the purchase of books. In communicating his liberal purpose the Archbishop was pleased to express his desire to mark his regard for the place of his education before the retirement of the present head master. That event, it is now announced, will take place at Christmas, the Rev. Dr. Williams having signified his intention to resign his important office at that time.

Hampshire Chronicle.

On Monday the 13th instant, Great Tom, of Lincoln, having been lately resuscitated, started from the foundry of Mr. Mears, at Whitechapel, to his former residence, attended on the first stage by a vast concourse of persons. The weight of this enormous bell is above five tons, and it has been recast from the metal of the old bell, which has long been out of repair. He was conveyed to his destination on a carriage drawn by eight horses.—*Morning Herald.*

At a meeting of the Society for Promoting Christian Knowledge, held in the vestry-room, Grantham, on Thursday, the 2d of April, the Secretary reported that 3,235 Bibles, 1,951 Testaments, 5,283 Common Prayer Books, and 30,028 religious books and tracts have been delivered by this Society since its establishment; of which 318 Bibles, 241 Testaments, 458 Prayer Books, and 4,175 books and tracts have been distributed within the last year.—*Hull Observer.*

Laborers' Friend Society.—At the levee on Wednesday, the 1st inst., and at the drawing room on Thursday, the 2d, the Bishop of Bath and Wells presented to their Majesties copies of "*The Laborers' Friend,*" being a selection from the monthly publications of this patriotic association, on the best and most efficient mode of raising and improving the condition of the working classes, especially *agricultural laborers*, through the medium of their own exertions, and which were most graciously received.

The annual meeting of the friends of the Laborers' Friend Society was held, on the 8th inst., at Exeter Hall. The Right Rev. the Bishop of Bath and Wells, on taking the chair, addressed the meeting on the advantages arising from the allotment system, which he had adopted for a period of thirty years, and never found in one instance a failure of its beneficial effects. He was happy to inform the meeting, that their Majesties took a deep interest in the progress of this Society. His Majesty said, that as the Society had been patronized by George the Third and George the Fourth, it should receive the same encouragement and support from him. Her Majesty had expressed a similar feeling.

Lord Kenyon, the Rev. Mr. Demainbray, the Hon. Mr. Moreton, Captain Scobell, Mr. Briscoe, Mr. Duppa, and other gentlemen also addressed the meeting.

British Orphan Asylum.—Upward of 120 gentlemen assembled at the Albion Tavern last week, to celebrate the anniversary of the foundation of this charity. Mr. Wood, the late candidate for the representation of the county of Middlesex, was in the chair. The subscriptions of the evening amounted to 647*l.* 17*s.* 6*d.* The children, both boys and girls, who were introduced after dinner, replied to the questions put to them in a manner highly satisfactory to the company. The house in which the children were originally placed at Kingsland having been found not sufficiently commodious, the institution was removed at the end of last year to Clapham Rise, and in consequence an expense has been incurred, which weighs heavily upon the funds of the society. To remove this weight, the exertions of the company were requested by several gentlemen, who, in the course of the evening, addressed them. It was further announced by the chairman that his Majesty had kindly consented to become the patron of the Asylum, and a letter was read, from which it appeared that an order had been given to the keeper of the privy purse to pay annually a donation of ten guineas to the charity.—*Record.*

A fancy fair, which was held at Bath, in aid of the fund for rebuilding St. Michael's Church, produced the extraordinary sum of *eight hundred and fifty pounds*, of which *one hundred and five pounds* were taken in sixpences at the doors.—*Bath Herald.*

Church Missionary Society.—On Monday, the 21st inst., the anniversary meeting of the Bath Auxiliary to this Society, took place at the assembly rooms. The meeting was attended by a large portion of the clergy and gentry of this city and its vicinity. R. Heywood, Esq., presided, and several resolutions were moved and seconded by Arthur Stanley, Esq., and by the Rev. Messrs. Yate, H. Hayes, Dr. Doran, W. Nichols, Hon. B. Noel, E. Tottenham, and James Hammett, Esqrs. The statement made by the Rev. W. Yate, one of the deputation from the parent board, were highly interesting, and were received with great attention. The income of the society, for the past year, amounted to 56,000*l.*, which is more by 3000*l.* than that of any other year. This amount, however, includes a bequest of 10,000*l.* which has lately been received by the society. The collection at the door amounted to 58*l.*—*Bath Journal.*

Bury Ladies' Bible Society.—The anniversary meeting was held in the evening, at the Guildhall, when it appeared that between 400 and 500 copies of Bibles and Testaments had been distributed during the year; that 930 families had been visited; and that 30*l.* had been sent to the parent society.—*Suffolk Chron.*

The shop keepers of Woking have entered into a mutual agreement to discontinue the practice of Sunday trading, and to keep their shops closed throughout the whole of the Sabbath day; and have further subjected themselves to a fine, in case their regulations should be unnecessarily and wilfully broken through by any of them. This laudable and praiseworthy action was effected by the indefatigable exertions of their clergyman, the Rev. George Farley.—*Surrey Standard.*

Lewes.—The congregation of Jireh Chapel have set a most praiseworthy example to the other Dissenters of this town, and to those of their brethren throughout the kingdom who venerate our sacred institutions; we trust that it will be followed by other congregations. It must be remembered that this is the largest congregation by some hundreds in Lewes; a great number of the members possess the elective franchise; and do the radicals suppose, for one moment, that they will not, after this noble and patriotic example, exert themselves against the enemies of all true religion? We have great pleasure in subjoining a copy of the address, which was forwarded to town on Sunday evening for presentation:—

To the King's most excellent Majesty.

Most gracious Sovereign,

With feelings of devoted attachment to your Majesty's person, and of veneration for the principles which placed the illustrious House of Brunswick on the throne of these realms, we, the undersigned Protestant Dissenters, attending divine worship at Jireh Chapel, Lewes, in the county of Sussex, venture to approach your Majesty at this eventful crisis, not only to express our perfect satisfaction with the privileges we now enjoy, but our gratitude for the same, and earnestly pray your Majesty not to concede to the arrogant claims of the enemies of real religion.

We cannot, Sire, be silent spectators of the haughty and ambitious proceedings of the Dissenters generally, seeing, as we do, the Papists, the Deists, the Unitarians, and we regret to add, many who call themselves Protestant Dissenters, all join in one common league against what they call the common enemy, and which, by their conduct, we judge they mean the Established Church. We can but express the alarm we feel, and, as Christians, enter our solemn protest against their presumptuous proceedings.

We beg to assure your Majesty we dare not join with infidels, and those who deny the Divinity of CHRIST, nor with those who acknowledge a foreign supremacy; no, nor with those who treat with contumely the doctrines of the Church of England, the leading articles of which we view to be in accordance with the Scriptures, which are the foundation of the Protestant faith.

Feeling thus, we are at a loss to convey to your Majesty the expression of our feelings of regret on hearing your ministers have tendered to your Majesty their resignation, but we most humbly, yet fervently, pray your Majesty not to place in the high offices of the state, any that are for the spoliation of the English Church, nor any who wish to appropriate its revenues for the advancement of Popery, but such men who will as fearlessly protect the Protestant Church as endeavor to apply a remedy to acknowledged abuses.

And as we believe it is by GOD "kings reign and princes decree justice," our prayer to the Almighty is, that your Majesty may be led to act for the peace and well being of the nation, and that He would be pleased to direct, preserve, and bless your Majesty, and prosper your reign.—*Brighton Gazette.*

Hastings.—The Roman Catholics are inclosing with a stone wall the large piece of land which they have purchased near St. Leonards. It has an imposing appearance. The report is that they are going to build a college; but it is not positively known. There can be no doubt, however, that it is intended for a very large establishment.—*Ibid.*

At the annual meeting of the Society for the Suppression of Mendicity, in this city, recently held, it was reported that 2903 persons had been relieved by the society during the past year, of which number 459 were seamen, 32 distressed soldiers, 359 women, and 440 children. The relief afforded consisted of two wholesome meals, and lodging for one night. There has been a decrease of 427 persons applying, as compared with the previous year. The number of Irish cases were 536.

Salisbury Herald.

A quarterly meeting of the Worcester Deanery District Committee of the Society for Promoting Christian Knowledge, was held at the Episcopal Palace, on Wednesday, the 8th inst., at which the Lord Bishop of the Diocese presided. It appeared from the statement made by the secretary, the Rev. A. Wheeler, that the number of books and tracts issued from the depository, during the quarter ending the 31st of March, was 3,044, in which are included, Bibles 122, Testaments 243, Prayer Books 429, other bound books 198, Psalters 32, Tracts 2,020.

Worcester Journal.

The Archbishop of Cashel, at his approaching triennial visitation, means to remit the usual fees to his clergy, in consequence of their distressed circumstances for the last two or three years, and the non-payment of their ordinary income. The late Bishop of Limerick set this benevolent example.—*Dublin Mail.*

MARRIED,

In St. Thomas' Church, on Wednesday evening, July 1st, by the Rev. Dr. Hawks, the Rev. Wm. Ingraham Kip, to Maria Elizabeth, daughter of Isaac Lawrence, Esq., all of this city.

ON the 28th May, in Trinity Church, St. Augustine, East Florida, by the Rev. Edward Thomas of South-Carolina, the Rev. David Brown, of said church, to Miss Triphena Morel, of Savannah, Georgia.

NOTICE.

THE Quarterly Meeting of the New-York Protestant Episcopal Sunday School Society will be held at St. Paul's Chapel, on Tuesday evening, the 14th inst. Services to commence at 8 o'clock. A summary of the reports will be read, and a sermon preached to the teachers and parents of children who attend the schools, and a collection will be taken in aid of the funds of the Society. All persons, interested in Sunday school instruction, are invited to attend. THERON WILBER, *Sec'ry.*

July 1, 1835.

A CARD.

THE students of the General Theological Seminary beg leave to present their sincere thanks to J. Webster, M. D., for his kindness in having volunteered to give them a course of Lectures on Anatomy; with the assurance of the pleasure and instruction they have received in listening to them.

Seminary, New-York, June 24, 1835.

Calendar.

JULY.

5. 3d Sunday after Trinity.
12. 4th Sunday after Trinity.
19. 5th Sunday after Trinity.
25. St. James.
26. 6th Sunday after Trinity.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church acknowledges the receipt of the following contributions since his report in the Churchman of the 27th June.

Fifty dollars from a member of St. Paul's Church, Norwalk, Connecticut, for the China mission.

Nineteen dollars from the Missionary Association of St. Peter's parish, Monroe, Connecticut, for the Missionary Record, to be sent by mail to the following persons, viz. to the rector, the Rev. R. Rossiter, Agar Lewis, Esq., Messrs. Nathan Sherman, John Burroughs, Ephraim Lane, Elihu Beardsley, Elisha E. Beardsley, Agar Beardsley, William Clark.

Twenty dollars from the Female Missionary Society of Grace Church, of Saybrook, Connecticut, by the hands of their rector, the Rev. John Marshall Guion. "This society was established last year, and by its constitution made auxiliary to the Domestic and Foreign Missionary Society."

Fifty dollars from the Rev. Stephen Jewett, of New-Haven, Connecticut, to constitute himself a patron of the Domestic and Foreign Missionary Society.

July 1, 1835.

JAMES SWORDS, *Agent, &c.*

NEW-YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, received during the month of June, viz.

Missionary Disposable Fund.

1835.		
June 2.	Rec'd from the Association of Trinity Church, Utica, for the Promotion of Christianity, per Rev. Benjamin Dorr,	$8 98
12.	Received the offerings of the congregation of St. Paul's Church, Brownville,	6 00
15.	Received collection made in St. Peter's Church, New-York,	19 47
15.	Received a donation from the Rev. Samuel R. Johnson,	50 00
	Received a collection made in Trinity Church, New-Rochelle,	14 00
19.	Received from the Female Missionary Assotion of Herkimer county,	2 50
	Received collection in St. John's Church, Stillwater,	20 00
	Received collection in St. Luke's Church, Mechanicsville,	7 44
24.	Received collection in St. Paul's Church, Sing Sing,	9 25
	Received collection in Zion Church, Greensburgh,	13 15
29.	Received collection in St. Clement's Church, New-York,	37 00
30.	Received collection in St. Paul's Church, Buffalo,	40 25
		$228 04

Education Disposable Fund.

June 19.	Received collection made in Emanuel Church, Little Falls, Herkimer Co.,	$4 25

General Disposable Fund.

June 21.	Received collection made in St. John's Church, Cold Spring, L. I.,	$11 27
21.	Received collection made in St. James' Church, Skaneateles,	10 00
		$21 27

BENJAMIN M. BROWN, *Treasurer,*
Butchers' and Drovers' Bank.

New-York, July 1, 1835.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the following contributions to the funds thereof, viz.

Eighty-two dollars, being the amount of the collection in St. Thomas' Church, on Sunday evening last, after the sermon by the Rev. Wm. E. Wyatt, D. D., Rector of St. Paul's Church, Baltimore.

And *fifty dollars*, by the Rev. Stephen Jewett of Connecticut, to constitute himself a "manager for life.

FLOYD SMITH,
July 1, 1835. No. 46 Lumber-street.

GENERAL THEOLOGICAL SEMINARY.

THE Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of the following,—

A collection in Christ Church, Newton, New-Jersey,		$5 00
St. Jame's Church, Knowlton, do.		1 15
From the Rev. A. H. Crosby, Agent—		
Collections of several parishes,	$376 87	
Deduct travelling expenses,	15 00	—361 87
		$368 02

EDWARD R. JONES, *Treasurer.*

June 26, 1835.

GREENWICH-LANE SUNDAY SCHOOL.

THE subscriber acknowledges the receipt of the following sums for the Hammond-street Sunday school.

From Samuel Ward, Esq.	$30 00
Lewis Curtis, Esq.	10 00
A. Norrie, Esq.	10 00
G. C. Verplanck, Esq.	5 00
	$55 00

It may be proper here to state that a regular Sunday evening service has been supplied by the voluntary aid of the clergy, the attendance upon which has been such as to require the increased accommodation of a room nearly twice the size of the former. A number of comfortable seats have been provided, which with necessary alterations, rent due on former room, and books for Sunday school, amounts to about $200. Contributions toward the liquidation of which will be thankfully acknowledged. L. P. BAYARD,
106 *Amity street.*

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY AT LEXINGTON, KENTUCKY.

SINCE the last public acknowledgment, the subscriber has received,—

From a member of Grace Church congregation, through the hands of the Rev. Dr. Taylor,		$10 00
Also, through the hands of Bishop Smith,—		
From St. Peter's Church, Salem, Mass.,	$1 00	
St. Mark's Church, Warren, R. I.,	5 00	
St. John's Church, Brooklyn, N. Y.,	5 00	
A Lady, Pittsfield, Mass.,	5 00	
S. Warren, Esq., Troy, N. Y.,	100 00	
Mrs. N. Warren, do.	50 00	
A. Douglass, Esq., do.	50 00	
St. John's Church, do.	25 00	
		241 00
		$251 00

EDWARD S. GOULD, *Treasurer, pro tem.*

BISHOP CHASE.

Received, "from a lady of St. Thomas' Church, *five dollars* to aid in securing to Illinois the Sunday School Agent now with Bishop Chase."

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending July 2d, from the following persons, viz.

Rev. P. A. Proal, *with remit.*—Bishop Onderdonk, 3—Rev. L. P. Bayard—Wm. Magens, *with remit.*—Rev. George Allen—Postmaster, Washington, N. C.—R. J. Smith, *with remit.*—Hilliard, Gray, & Co.—Postmaster, Portland, Maine—Rev. A. C. Treadway—J. M. Mott—B. M. Brown.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. Edward Neufville, *with remit.*—U. Edmunson—A. E. Miller—A. H. Litton, *with remit.*—Jacob Nollner—T. R. Chipman—Rev. Henry Smith, *with remit.*—Rev. George H. Norton, *with remit.*—A. Bradley—Rev. H. J. Whitehouse, D. D.—Rev. W. Shelton—Rev. Geo. A. Shelton.

INDIVIDUAL AND ASSOCIATE EFFORT FOR THE GOSPEL'S SAKE,

A SERMON preached before the Young Men's (Auxiliary) Education and Missionary Society. By the Rev. Hugh Smith. This Sermon was published by the Board of Managers. The expense of publication is met by subscriptions of the members and friends of the Society. One half of the Edition is now on Sale for the benefit of the Society, and may be had at the P. E. PRESS, 46 Lumber-street; of SWORDS, STANFORD & Co., 152 Broadway; or of N. B. HOLMES, 262 Greenwich-street.

FOR SALE.

AT the Protestant Episcopal Press, FOLIO BIBLES of the Hartford Edition, on strong paper. QUARTO BIBLES, different editions. The QUARTO Book of Common Prayer, from the Megary Plates, suitable for the reading desks of our Churches.

DEVOTIONS FOR THE FAMILY AND CLOSET.

JUST PUBLISHED, and for sale at the Protestant Episcopal Press, DEVOTIONS for the FAMILY and CLOSET, from the Manual of a Country Clergyman.

AN ESSAY ON REGENERATION.

JUST received and for sale at the Protestant Episcopal Press, 46 Lumber-street. By the Rev. Henry U. Onderdonk, Assistant Bishop of Pennsylvania.

Also a fresh supply of DEVOTIONS FROM THE LITURGY by the same Rt. Rev. Author.

From "A Poet's Portfolio," a new work by Montgomery.

Heaven in Prospect.

Palms of glory, raiment bright,
  Crowns that never fade away,
Gird and deck the saints in light,
  Priests and kings and conquerors they.

Yet the conquerors bring their palms
  To the Lamb amidst the throne,
And proclaim in joyful psalms,
  Victory through his cross alone.

Kings for harps their crowns resign,
  Crying, as they strike the chords,
"Take the kingdom,—it is thine,
  King of kings, and Lord of lord's!"

Round the altar, priests confess,
  If their robes are white as snow,
'Twas the Saviour's righteousness,
  And his blood that made them so.

Who were these?—on earth they dwelt,
  Sinners once of Adam's race,
Guilt, and fear, and suffering felt,
  But were saved by sovereign grace.

They were mortal, too, like us;
  Ah! when we, like them, shall die,
May our souls, translated thus,
  Triumph, reign, and shine on high!

ABSTRACT

Of the Second Annual Report of the Bible, Common Prayer-book and Tract Society of the General Protestant Episcopal Theological Seminary.

A review of our proceedings during the past year is calculated to afford a high degree of pleasure, and ought to call forth feelings of thankfulness for our unexpected prosperity. Unlike many other beneficent institutions, we have not been straitened in our resources, and as a consequence our labors have been extended on every side. This favorable position we owe to the fostering care of those societies from whence our books are drawn. These institutions, the Auxiliary New-York Bible and Common Prayer-book Society, and the Protestant Episcopal Tract Society, upon our manifesting a zeal in the objects for which they were established, and upon our casting into their treasuries our feeble contributions, came forward with a liberality unexampled, and gave us liberty to draw upon them for an unlimited quantity of their respective publications. These generous offers, while they showed the confidence reposed in our Society, manifested a spirit of Christian enterprise, betokening a still brighter era in their history; for such beneficent actions will not lose their reward. They will be felt in opening both the hearts and the hands of our people, and call down the rich blessings of Heaven. Nor has the effect upon us been lost. They have given to our Society an impetus which, in the short space of one year, has carried us beyond what the most sanguine expectations dared not even hope, and thereby given to us stability and perpetuity. But let facts speak for themselves.

From the Auxiliary New-York Bible and Common Prayer-book Society there has been drawn during the Seminary year 122 Bibles, 25 Testaments, and 395 Prayer Books, valued at $140. Our appropriation to them was $50.

During the same period orders have been drawn upon the Protestant Episcopal Tract Society for upward of 550,000 pages of tracts. These, with some few exceptions, owing to the want of Tracts, have been filled. What we have received would have cost us about $350. Into their treasury we paid $75. Such liberality lays us under a debt of gratitude. How shall we as Christians discharge it? By using our influence both as a Society and as individuals in furthering their cause and increasing their means. But there is something more than a debt of gratitude involved. They have, indeed, given us their publications, it might almost literally be said, 'without money,' but not 'without price.' Their price is the *judicious distribution* of their publications. In part, the price has been paid. A *distribution* has been made. How far it has been *judicious*, the conscience of each member must judge. Your Secretary can only speak of what has been issued from the depository.

The Bibles, Prayer Books and Testaments have all been issued. About one-half were distributed in this city. The remainder are in the hands of the members to be circulated during the summer months.

The Tracts have been drawn by our members at monthly intervals,—from 400 to 600 have been given to each upon an average.

About 50,000 pages have been sent into different parts of the country, either by the students themselves or their friends. From one of these scattered pages has been wafted back the pleasing memento, that a new-born soul dates the dawnings of the divine light from the perusal.

Upward of 200,000 pages have been put in circulation in this city, principally in the upper parts. All above Hammond-street is divided into districts and apportioned among our members. It is made their duty to visit these monthly, and leave a tract. This duty is now discharged in part. It would be more faithfully done had we a larger supply of short, interesting narrative tracts.

About 280,000 pages have been taken by the students generally, to be distributed by them during the ensuing vacation. In the course of a few days this large quantity will be scattered over the country from New-Hampshire to South-Carolina. The sum appears large, but when divided among our eighty members it is only a fraction. Would that it was twenty times this amount; indeed, so far as our opportunities of distribution go, the extension might be indefinite.

Our operations in the aggregate have been more than four times those of our first year. How far this is a proof of the favor of Heaven on our exertions, it becomes us not to judge. Suffice it for us to know that our Saviour has said, 'He that is faithful over few things shall be made ruler over many things.'

For our encouragement in well doing, let us institute a comparison between our Society and the American Tract Society, the largest institution of the kind in our country. Their gratuitous distribution during the last year has been rising 6,000,000 pages, ours upward of 500,000 pages. Consequently, we have done one-twelfth as much as the second institution of the kind in the world. This is a fact that speaks volumes. We are in the habit of thinking that as Episcopalians we are doing comparatively nothing in this cause. But a recurrence to facts shows us that a single society, composed of the members of a single institution, has in the second year of its being, done one-twelfth as much as the American Tract Society, formed from nearly all the Christian denominations of our country, in the tenth year of its existence. This statement may seem exaggerated, but it is drawn from the authentic reports, and does not include, of course, the amount sold at the depository, in which we have done nothing. If such is our relative standing in the infancy of our existence, what shall we do when years and experience shall have given extension to our labors?

From this statistical view of our proceedings, it appears that, so far as figures and statements are concerned, prosperity has attended our operations. Nor are we forced to limit our observation to the barren details of mere distribution. From instances that have come to our notice we are encouraged to hope that the aid of the Holy Spirit has accompanied our labors. We are assured that our exertions have been instrumental in the formation of serious impressions, which may be attended with the happiest effects.

The more immediate field in which we labor is well prepared for our operations, and from its nature the seed sown must eventually spring up and bear fruit. In our vicinity there is a mass of population well calculated to be benefited by tract distribution. From their condition, as is well known to those of us who have engaged in this work, tract distribution, accompanied with serious conversation, forms almost the only means of reviving the latent religious impressions of their childhood.

But this is not our *great field* of duty. It is in our own districts—in our native parishes, and among our acquaintance—that we are to act with the most vigor. We are to carry abroad these tracts, and thus call them into notice among those who have never seen or heard of them. We are to put others in the way of following our footsteps, and raise up Tract, Prayer-book and Bible distributors in every part of our Union. This we can do from the peculiarity of our association. We are a band of tract *distributors*, coming from every part of the country,—our opportunities are many,—our means thus far are abundant? Shall we suffer all to pass by through our negligence? Facts say that we have not: still our resources are not *fully* developed. Let us, then, engage, with renewed vigor, fully determined to execute the trust committed to our hands by the liberal-minded societies of this city.

From this it will be perceived that our Society has called into action, in the cause of Christ, resources that would otherwise have laid dormant. Before its formation, nothing of the kind, comparatively speaking, was done in this Seminary. Through its agency more than 500,000 pages of religious Tracts, with Bibles and Prayer Books in proportion, have been distributed during the year: a great part among the poor and ignorant in our vicinity. In the visits thus made opportunities are afforded for religious conversation. Thus, in the immediate performance of a benevolent duty, are we prepared by experience for the exercise of the most difficult function of that office, to which, we trust, we are called by the Holy Ghost.

The effect of our institution on the Protestant Episcopal Tract Society is worthy of mention. It has quickened their exertions, and either directly or indirectly doubled their operations. At the opening of the year our orders were promptly answered with tracts on which had accumulated the dust of the depository. Now several are left unfilled, until new editions shall be issued, and even then but a part can be obtained. We trust, under God, that this activity will increase, until every part of the Church shall be fully sensible of the great advantages resulting from the judicious distribution of Bibles, Prayer Books and Tracts.

Theological Seminary, New-York,
June 23, 1835.

For the Churchman.

ESSAY

Before the Bible, Common Prayer-book and Tract Society in the Gen. Theol. Seminary.

THE BEST METHOD OF EXTENDING THE RELIGION OF THE BIBLE.

The best mode of extending the religion of the Bible is a subject which has received so much discussion, and has given room to such widely differing sentiments, that it becomes any one to approach it with diffidence; and if what I say to-night transgress the bounds of proper modesty, let me crave your indulgence, and request that nothing may lead you astray from candor in judging of my argument.

The few moments that I shall occupy your attention will be devoted to some remarks on,

1. The best *instruments* for the conversion of the world.
2. The best *machinery* to combine them.

To prevent misconstruction it will be necessary to state, in the beginning, in what light all machinery and all efforts are to be viewed. In themselves human exertions are utterly *vain*, and the co-operation of the Holy Spirit is absolutely *essential* to the effectual employment of any instrument. But we are commanded to be fellow-workers with God; and I do not think it can be shown that in all the world, except in case of a miracle, there has ever been a conversion *entirely independent* of human exertions. The Holy Spirit of God and the power of man have each their part to take, and it is under their combined influence that the good that is done in this world is seen to be produced.

In natural philosophy we find that polished steel bids defiance to the sharpest instruments; but as soon as heat is applied, it becomes so softened that the skilful engraver may produce any, even the most complicated impression. That alone cannot make the impression, nor can the instrument unaided grave the steel, but combine them, and we see the effect in the surpassing beauty of the pictures that rival nature. And so in the matter under consideration: the Holy Spirit prepares the heart of man, and opens it to the reception of the means of grace, which have been intrusted to man's administration. On the one hand we are not rashly to claim the work as ours, nor on the other are we to desert our labors, and sit down idly as if there was nothing left for man to do. We are to strive *as if* the work was wholly ours, but at the same time we are to remember that except the Lord build the house, they labor in vain that are builders in it. Encouraged by this view, let us return to our labors, and since the work to be done is coequal with the world in extent and duration, let us inquire how we may employ our feeble powers to the greatest advantage.

In calmly investigating this subject, our endeavors will be much assisted by a recurrence to apostolic times. They certainly were the most successful preachers of the Gospel that ever lived; and since we know that Christianity was advanced much more rapidly in their times than ever afterward, and since mankind are always the same, it will be reasonable to conclude that the means which were used with effect then, must be the best that can be devised for the emergency of the present day. Beyond a doubt in that day by far the greatest prominence was given to the labors of the ministers of Christ. This is a point on which it is entirely unnecessary to dwell. Open the New Testament where you will, and in each of the cases of conversion you will find that faith came by hearing, and hearing by the Word of God, in the mouth of the preacher. A part of the effect of the preaching of the first ministers is undoubtedly to be attributed to the superhuman powers with which they, for a time, were endowed, *but not all.* Their zeal and untiring perseverance did much, and were similar endeavors made in these our degenerate days, effects in some degree similar would be certain to follow.

There are two reasons why the personal efforts of a man with his fellow-men are to be preferred before all other means of producing an impression. The *first* results from the *sympathy* which is known to exist among all the individuals of the human family. Those gentle feelings that rejoice with them that do rejoice, and weep with them that weep; and that imitatedness which rules us, though almost unperceived, lay us completely open to any influence from our fellow-men; and from such an electric chain *around* and *among* us that no link can be touched without communicating the prevailing influence to all the group. No other thing has the same power to move us, and when all others fail this has been known to produce the effect. Who has not felt the power of the living teacher? Who has not trembled under the impassioned eloquence of the man of God? Who has not been chilled in horror, or fevered in indignation, or wrapped in ecstasy? In short, any one who has witnessed the effect of eloquence in a public assembly, and compared it with the influence which the very same when read in private would produce, must at once confess that for exciting an interest in the mind of man there is no means so efficient as the ministry.

The other reason why a prominence must always be given to the ministry is, because it can *adapt itself to circumstances.* If the work to be done existed but in a single shape,—if it did not change its position and vary its form,—then one uniform and unchanging machine might be all sufficient. But if the circumstances are as changing as the wind, and the forms as various as the mind of man, even the most powerful machine, which cannot meet these changes, will be vain. The wheels may revolve with superhuman velocity, and the levers may fall with tremendous power, but unless the object is always in its reach, its giant energies will run to waste, or spend all their efforts in self-destruction. Now this power of accommodation is possessed by man. He can vary his attack to meet every variation in the defence of the enemy. Let him only be instructed in the manner which I shall hereafter point out, and he is the best instrument which can be used for the conversion of his fellow-men. I will not detain you with any remarks on the necessity of giving this prominence to the ministry from our need of the ordinances, for you all know that the *general* rule is, that in order to salvation a man must not only *believe*, but must also be baptized. Nor will I remark on the corroboration which is given to these views by the *appointment* of the ministry; for though Christ neither promised nor bestowed perpetual *miracles*, yet you remember his parting words, 'I am with you *always*, even to the end.'

Z. L.

(To be continued.)

From the Lutheran Observer.

HOW SINNERS ARE HARDENED BY PROFESSORS OF RELIGION.

No truth is more fully established by experience than that professors of piety are narrowly watched in their worldly transactions by the professedly irreligious. The particular class of men who thus closely scrutinize the words and actions of their more sober neighbors, may be denominated the self-righteous, or those who justify themselves in the sight of God by their strict adherence to truth and honesty. All the promises which they make are fulfilled punctually, as they ought to be; and in their buying and selling, they scorn with indignation any unfair advantage. These same self-justified persons find no little pleasure in the real or supposed advantage which they possess in these particulars, over their professedly pious neighbors, and congratulate themselves not a little in this superiority. In their view it is quite a triumph over Christianity itself, and furnishes them with an argument of great power, not only to despise the individuals whom they have found guilty of falsehood or fraud, but also to suspect all who profess godliness, and to regard with comparative contempt even the solemn ordinances of God himself. It ought to be sufficient for such persons to know that when they are honest in their dealings, and adhere to the truth strictly in their promises and statements of facts, they are performing nothing more than their duty to themselves and their fellow-beings. If they transgress the ordinary rules of society in reference to truth and honesty, they injure themselves; and therefore an adherence to these rules cannot be meritorious in the sight of God. They ought to know, too, that it is the grossest injustice and unfairness to charge upon Christianity, which is pure and holy, the faults of its professors. When the Gospel teaches all men to speak the truth in simplicity, and to do to others as they would have others do to them, is it not great wickedness to charge upon this Gospel the frauds and lies of those who profess to be guided by it? The truth is, these non-professors of piety, unwilling to come under *all* the requisitions of the Bible, and desirous to find some pretext to justify themselves in their sins, make the faults of professors a sufficient cause for neglecting the house of God and the salvation of their souls. As though the Deity would pardon them in their iniquity without repentance and faith, only because some professors of religion happen to be hypocrites! But my design was not so much to convince those unconnected with the Church of their errors, as to point out to those in the Church how they are stumbling-blocks over which the ungodly stumble into everlasting perdition.

To take advantage of the ignorance or inexperience of another in buying or selling is evidently dishonest. To make a hard bargain, to screw and twist the utmost penny from another, evidently implies an inordinate attachment to the world, and a want of that charity which seeketh not her own. Now there are professors of piety who practise all this and more; who not only are niggardly in giving, but who avariciously grasp at the property of others even by foul means. The consequences of such conduct upon the ungodly are to strengthen and confirm them in their impiety. A man who professes to be a Christian, sold grain to another who made no profession. When the grain was conveyed to the mill and measured, it was discovered that it had been moistened for the purpose of increasing its bulk. The effect which this astounding fact had upon the purchaser was most unhappy. It strengthened him in his alienation from God. True, he could not justly charge the guilt of the seller upon Christianity, yet, wanting a plea to justify himself in his course of sin, he gladly laid hold of the one thus presented to him.

I do not presume to say that cases of this kind so gross and plainly dishonest, are common: on the contrary, I believe they are very rare among those professing godliness. Facts less gross, yet equally criminal, are numerous in the every-day occurrences of life. Persons make promises to pay money or perform work within a specified time and fail to fulfil their promises. Here there is a manifest violation of the truth, and a serious injury to vital piety. It is bringing the character of the Christian down to the level of the ungodly; cases of this kind have occurred even in the ministry. 'Thou shalt love thy neighbor as thyself,' is a commandment forgotten by many, if it was ever correctly understood by them. I understand it to mean especially the following:—that in our feelings, words and actions, we should regard our neighbors, or those with whom we have to do, as much as ourselves, thus exhibiting a disinterestedness which above all other considerations, distinguishes genuine piety. 'A word to the wise is sufficient.'

B.

MINISTRY FOR THE POOR.

If we cannot often visit the poor ourselves, we may send those who are qualified to serve them better. We can support ministers to study and apply the means of enlightening, comforting, reforming, and saving the ignorant and depressed. Every man, whom God has prospered, is bound to contribute to this work. The Christian ministry is indeed a blessing to all, but above all, to the poor. We, who have leisure and quiet homes, and can gather round us the teachers of all ages in their writings, can better dispense with the living teacher than the poor, who are unused to learn from books, and unaccustomed to mental effort; who can only learn through the eye and the ear, through the kind look and the thrilling voice. Send them the ministers of God's truth and grace. And think not, that this office may be filled by any one who will take it. There are some, I know, perhaps not a few, who suppose the most common capacities equal to the Christian ministry in general, and who, of course, will incline to devolve the office of teaching the ignorant and destitute on men unfit for other vocations. Away with this disgraceful error? If there be an office worthy of angels, it is that of teaching Christian truth. The Son of God hallowed it, by sustaining it in his own person. All other labors sink before it. Royalty is impotence and a vulgar show, compared with the deep and quickening power, which many a Christian teacher has exerted on the immortal soul. Profound intellect, creative genius, thrilling eloquence, can nowhere find such scope and excitement as in the study and communication of moral and religious truth; as in breathing into other minds the wisdom and love which were revealed in Jesus Christ; and the time will come, when they will joyfully consecrate themselves to this as their true sphere. That the ministry of the poor may be sustained by a man wanting some qualifications for a common congregation, is true; but he needs no ordinary gifts—a sound judgment, a clear mind, an insight into human nature, a spirit of patient research, the power of familiar and striking illustration of truth, a glowing heart, and unaffected self-devotion to the service of mankind. Such men we are bound to provide for the poor, if they can be secured. He who will not contribute to the moral and religious culture of the destitute, is unworthy to live in Christendom. He deserves to be banished beyond the light which he will not spread. Let him deny his religion if he will; but to believe in it, and yet not seek to impart it to those who can receive no other treasure, is to cast contempt on its excellence, and to harden himself against the most sacred claims of humanity.—*Channing.*

From the Southern Churchman.

Mr. Editor,—I was much pleased to see in your excellent paper of April 10th, that some kind friend of the unfortunate sex, (as the female part of our race might emphatically be called,) has stepped forward for the purpose, apparently, of calling the attention of those whom it may concern, to the necessity of making greater efforts than have ever yet been made, for its improvement. It is truly wonderful that the really wise ones of the earth have not yet discovered how great, how important a change, a different course with respect to females would effect in the world. I acknowledge that more attention is, in the present day, paid to their education than in time past; but it is all too slight, too superficial. Inflating the mind with vanity is not the way to strengthen it; and who does not see that a trifling education must have this unfortunate tendency? It is a well known effect of the acquisition of knowledge, that the mind is humbled in proportion to its progress, by the conviction that little has been done in comparison of what still remains to do. Let the cultivation of the female mind once become an object of the attention of wise and virtuous men, and the most happy results would soon be manifest. It is passing strange, indeed, that it has never yet been such, though so highly worthy of it. On the contrary, the opinion has been very general (with a few honorable exceptions) that, to teach females to read and write, with the other branches merely necessary to domestic comfort, were quite sufficient. I wish it could be said that it is not, still, but too prevailing. Meantime, the object of this unjust and impolitic neglect, continues for a long life equally ignorant of the unkindness practised toward her, and of the dormant powers of her own mind. It is useless, and worse than useless, to say that women are incapable of reasoning. Who should undertake to affirm this? How seldom has the trial been made! That it *has* been made, however, and highly to the satisfaction of just and impartial men, history will attest. The erudite and enlightened Lady Jane Grey, with *many* others of that period, have demonstrated that the female mind is not deficient in reasoning powers. There have also been many of a later date, still more honorable to the female character, in which they have been enabled to struggle through the difficulties of their situation, and to render eminent services to the cause of religion and humanity, by the mere force of mental strength, *without* those aids which distinguished men usually have. In saying this, it is difficult to avoid mentioning the pious and truly admirable Mrs. Hannah More, one of the brightest ornaments of our time. There is abundant proof, then, that this "labor of love" (the right education of the helpless sex) would not be in vain. Nor is it more than justice to say, that the cause of our divine Redeemer has been advanced in no small degree, in most Christian countries, by the active and persevering endeavors of uneducated, but strong minded woman. Is it too much, then, to ask that a portion of the thousands, yes millions which are raised by Christians for other purposes of benevolence, should be devoted to the establishment of institutions for their benefit? I think not. For many years, this has been a subject, to the writer, of melancholy contemplation; still, however, trusting that a gracious God would, in his own good time, effect a change; which, to all human apprehension, must be productive of good to his creatures. At present, the dawn of a brighter day seems in view; I rejoice in its approach, and continually pray that the Father of mercies will cause the light to shine more and more, until it be manifestly his will that this good work should be accomplished.

From the (London) Christian Observer.

SPURIOUS AND UNPRODUCTIVE BENEVOLENCE.

A lady, many years ago, published a volume for a charitable object—I believe a country infirmary. The book was of no intrinsic value; but the object was known and approved, and names of subscribers to the number of two thousand were collected at the different booksellers, stationers, libraries, music-shops, and reading-rooms, in the county. The book sold for twelve shillings; so that the subscribers paid for the edition 1200*l.*, and the lady, as the bills were not settled for two years, paid over to the charity 600*l.* in advance, and promised several hundred pounds more. All parties were delighted, and the columns of the printed Report recorded the liberal donation; and the example of "printing books for charity" had well nigh been as infectious as charitable bazaars. But at length, when the long wished-for statement came in, the twelve shilling books were accounted for at eight shillings each; and the publisher charged ten per cent. upon the sales, which reduced the receipts to 720*l.* Out of this 720*l.* the lady had to pay the expenses of printing, paper, vignettes, and engravings, with heavy charges for prospectuses and extensive advertising; so that there was left for the charity only a fraction of the money contributed by the public to the object. Had two thousand half-crowns been procured from as many persons, few of whom cared half-a-crown for the book, the charity would probably not have lost, and the subscribers would have saved their money. The friends of the lady applied to an eminent publisher in Paternoster Row, to know if the charges were fair. The reply was, that the publisher's deductions for himself and the retail bookseller were correct, and such as would have been allowed had the book been published for a brother of the trade; and that the other charges were not immoderate, as the work was printed handsomely, on expensive paper, with embellishments, and the prospectuses and advertisements were upon an extensive scale.

I would not discourage any scheme of benevolence that is not wrong in itself. Balls and plays are not legitimate channels for the display of Christian charity; but to devote the profits of a bazaar, or a steam voyage, or a book, is a laudable appropriation, and it probably involves much labor and sacrifice on the part of the projectors; but let the subscribers to the scheme not measure the result of their own share to the charitable effort too largely. Speaking *morally*, the estimate of their charity is the amount of sacrifice which it involves; and if it involve none, there is no charity. Speaking *commercially*, the estimate of their charity is the nett balance paid over to the object of their professed solicitude; so that a guinea ticket to a "fancy ball" in aid of a school or hospital, (such things are!) and which, after paying the expenses, leaves but a trifle to the institution, is not, even as a matter of money, so charitable a donation as the same fraction bestowed directly.

"WHAT HAS THE CATHOLIC CHURCH DONE FOR POPULAR INSTRUCTION?"

"They that are learned shall shine as the brightness of the firmament: and they that instruct many unto justice as stars for all eternity." Daniel xii. 3. Jesus Christ says "that he who shall do and teach (what has been commanded) shall be called great in the kingdom of heaven." Matt. v. 20. The last commandment he addressed to his disciples was, "Go and teach all nations." And St. Paul considers a talent for instruction among the special gifts of God. Rom. xii. 7.

The Catholic Church has in all ages and every where believed and exemplified the wisdom of these texts. When she alone was called, what she is and ever has been, the christian religion, she did more for the instruction of the ignorant, and produced more learned men, than all the false religions put together. At this day, all the nations of the earth which remain buried in idolatry, are likewise buried in ignorance and barbarism. Had the Christian religion no other mark of truth, this should entitle it to our respect.

We have proof that in the first century of the Christian era, St. John established a school for the instruction of youth at Ephesus. His disciple, St. Polycarp, imitated his example in the church of Smyrna; and we cannot doubt but that the most holy bishops did the same in their respective dioceses. Mosheim, Church History, 1st age, 3d part, 2d chap. 2d no. informs us, that the apostles and their disciples took all possible care that the sacred books might be in the hands of all Christians; and that they might be read and *explained* in the assemblies of the faithful. Those who performed the office of *interpreters*, studied, above all things, plainness and perspicuity. He adds, that the great study of those who embraced the Gospel, was rather to express its divine influence in their dispositions and actions, than to examine its doctrines with an excessive curiosity, or to explain them by the rules of human wisdom."

As the charge of teaching was chiefly confided to bishops, we see, as far back as the second and third centuries, schools and libraries placed by the side of cathedral churches. The school of Alexandria was celebrated for the great number of eminent scholars it produced; Socrates speaks of that of Constantinople, in which Julian the Apostate was educated. Bingham cites two canons of the sixth General Council of C. P. which ordain that *free schools* should be established, even in villages, and commends the care of them to priests. Or. Eccl. L. 8. c. 7. t. 3. p. 273. Besides the famous library of Alexandria, ecclesiastical historians cite those of Cæsarea, of Constantine in Numidia, of Hippo and of Rome.

The library of C. P. contained upward of 100,000 volumes. It was founded by Constantine, augmented by Theodosius the younger, and unhappily burned in the reign of Zeno.

Catholic Telegraph.

WHY NOT TAKE TWO COPIES?

We have said something like the following—which we take from the Episcopal Recorder—before; but we do not mind saying it again, the more especially as some of our subscribers have replied to the inquiry in the most satisfactory manner, *by ordering two copies of the Missionary*, the one for use, and the other for preservation.—"We have thought of suggesting to some of our subscribers the utility of taking each two copies of the Recorder, one for current use, and one for binding at the end of the volume. It is very difficult to preserve papers which are in the hands of several individuals for a number of days from being lost or destroyed, or at least greatly injured. We have not made the suggestion, because we thought it might be attributed to a selfish motive; but finding it in the letter of a correspondent, a clergyman of high standing in the Church, which has been recently received by our publisher, avail ourselves of his language to suggest the plan which he adopts for himself as worthy the attention of our readers. After requesting that a copy of the Recorder, besides that sent to him by mail, may be preserved and bound for him as each volume may be completed, he adds, "By-and-by these papers will be our only authentic, and almost only documents for a large portion of our Church history, and I cannot but think there are others who would be glad to do the same, if your editor were to give a hint of what I have done."—*Missionary.*

EARLY YEARS OF BISHOP HOBART.

Just Published, and for sale at the Press, 46 Lumber-street, price 88 cents. *The Early Years of Bishop Hobart*. By John McVickar, D. D. "The boy is father of the man."—*Wordsworth.*

BRIGHT BEAMS OF LIGHT.

For sale, by the New-York Protestant Episcopal Press No. 46 Lumber-street, BRIGHT BEAMS OF LIGHT, from the Sun of Righteousness, for the successive Days of the Ecclesiastical Year. In various bindings, price 25 cents and upward.

BISHOP DOANE'S CONSECRATION SERMON.
SECOND EDITION.
FOR SALE,

At the Protestant Episcopal Press, 46 Lumber-street, price 13 cents, "The Office of a Bishop: A Sermon, preached in Christ Church, Philadelphia, January 14, 1834, at the Consecration of the Rt. Rev. James Hervey Otey, D. D., Bishop of the Diocese of Tennessee; by George Washington Doane, D. D., Bishop of the Diocese of New-Jersey."

HENSHAW'S SHERIDAN.

Just received and for sale at the Protestant Episcopal Press, Lessons on Elocution accompanied by Instructions and Criticisms, on the reading of the Church service; selected from the works of Thomas Sheridan, Esq., with alterations and additions, and an introductory essay. by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

THE USE OF HOLY GARMENTS.

Just published, and for sale at the Depository of the General Protestant Episcopal Sunday School Union, 46 Lumber-street, "*The Use of the Holy Garments,*" in a sermon preached by Rev. Francis H. Cuming, the last Sunday in Advent in 1832.

B. Curtis Brown, Print.